# MORAL TEACHINGS *of the* NEW TESTAMENT

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# MORAL TEACHINGS OF THE NEW TESTAMENT

A

SOURCE BOOK WITH COMMENTARIES

*By*

MILTON BENNION
PROFESSOR OF PHILOSOPHY AND SECONDARY EDUCATION
AND
DEAN OF THE SCHOOL OF EDUCATION,
UNIVERSITY OF UTAH



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## PREFACE

This manuscript is the outcome of class discussions with college students in the University of Utah. The purpose has been to seek out and to classify the purely moral or ethical teachings of the New Testament and to compare these teachings with current ethical and educational theory and practice. In the main the New Testament passages speak for themselves, while the commentaries deal with contemporary ethical and educational thought on the same topics. No attempt is made toward historical criticism of the New Testament text. For the purpose of this study no attention need be given to questions of origin or authorship of the source materials here cited.

All questions of theology are purposely omitted from the commentaries and also from the source materials, except as some of these doctrines may be inseparable from important moral principles embodied in the same text. The term, religion, in the commentaries has reference to the practical everyday problems of the moral and spiritual life.

No attempt has been made to exhaust the moral teachings of New Testament writers; but only to assemble in more convenient form what seemed to the author most fundamental.

The author is especially indebted to his colleague in the Department of Philosophy, Professor E. E. Ericksen, for careful criticism of the manuscript and especially for assistance in organizing the text. Thanks

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Suggestions for further improvement of the text will be thankfully received.

MILTON BENNION

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# THE MORAL TEACHINGS OF THE NEW TESTAMENT

## *Introduction*

Are there principles, laws, and ideals that persist through the centuries, or are all things in the universe in a state of perpetual flux? This problem is as old as philosophy. The Greek philosopher Parmenides, of the Eleatic School, about 500 B. C., answered that all is being, that being is one and unchangeable, and that apparent change is but an illusion of the senses. Democritus, of the Atomists School, less than a hundred years later, held that the universe is composed of an infinite number of minute atoms each in a state of perpetual motion, and that only the atoms and the void are real. The combinations of atoms are forever being varied, thus keeping the universe in a state of perpetual flux.

Somewhere between these two extreme views philosophical thinking has ever since continued to oscillate. No one will now deny change altogether; but as to what, if anything, has permanence, and what, especially in the realm of morals and religion, is subject to perpetual change, there is great variety of opinion.

In contemporary thought, due probably to the influence of the theory of evolution in science and the pragmatic method in philosophy, emphasis is generally placed upon change. This point of view is by some current authors carried to such an extreme

as to abandon all thought of anything permanent in human experience; all is in perpetual process of reconstruction—principles, laws, moral standards, ideals. This philosophy naturally stimulates a feeling of uncertainty in all thought, plan, and purpose; there seems to remain but one stable fact in the universe; that is, that all things are unstable. This is not far from the point of view of Democritus. His view, however, was applied primarily to the physical universe, while some current writers apply it with equal force to all human experience, including the most ideal or spiritual.

On the other hand, the ideas of Parmenides are not wholly abandoned in current thinking. In the field of religion especially there are many who minimize change and correspondingly emphasize permanence, and more especially permanence of principles, laws, and ideals.

The extreme advocates of perpetual change are likely to foster in youth under their tuition a disposition to abandon all standards thus far attained and tested through centuries of human experience. Between the time of this intellectual abandonment of race standards and the creation of new ones out of his own ever-fluctuating experiences the youth is likely to find himself in a world of moral and religious chaos. In case he survives this period with sufficient strength to reconstruct moral standards of his very own and to make them of real value as guides to conduct, these reconstructed standards are likely to coincide with, or at least to include, those

great and fundamental race standards which were abandoned in his earlier mental fluctuations.

The extremists on the side of permanence, on the other hand, are in constant danger of stagnation of thought and of becoming a block in the way of all progress, social and moral, as well as intellectual. With them, all human problems worthwhile have been settled once for all, and youth is left with the simple task of learning what this settlement was and is. It so happens, unfortunately for the youth thus trained, that new discoveries are constantly being made, new conditions arise, social, moral, and religious, as well as physical. There is always the necessity of adjusting thought and conduct to these new conditions. The mind that is congealed cannot do this; either it remains congealed, and therefore out of joint with the world; or figuratively speaking it bursts asunder, then the chaos that follows may be even worse than with the youth who was carried away with the fascination of the perpetual flux idea.

With the mental tendency toward perpetual flux commonly goes also a strong tendency to emphasize individual differences. As nothing is the same in two consecutive moments, so are no two individuals alike. The thought of the uniqueness of the individual is sometimes so emphasized as to obscure characteristics common to the human species or to any one of its subdivisions. The fact that there are laws, physical, mental, and moral, that apply to all individuals, or to the more homogeneous groups, is, to say the least, minimized. This point of view was highly developed by the ancient Greek Sophists and Skeptics. It has

since recurred at intervals in history and is not without representatives today; this is, manifestly, another source of moral and religious chaos.

With the mental tendency to emphasize permanence frequently goes a disposition to ignore individual differences, including differences in thought, tastes, and ideals. Individual initiative is discouraged, if not tabooed, while exact conformity to fixed standards is rewarded. To the extent that this tendency prevails civilization comes to a standstill. The progress of some peoples has by this means been arrested for centuries. Also, individuals who have attempted to introduce reforms have at various times been hanged upon the cross or burned at the stake.

Between these two extremes of thought is an intermediate position which gives due recognition both to permanence and to change, both to individual differences and to characteristics in common. To develop the ethical implications of this intermediate position was the task of Socrates. His position was offensive alike to the skeptical Sophists, on the one hand, and to the adherents of time-honored, fixed traditions, on the other. While Socrates was finally sentenced to drink the hemlock, this only gave greater influence to his teachings and helped to gain for him the title, Father of Ethics.*

Socrates held that beneath the superficial differences in individuals, so emphasized by the Sophists, there are fundamental likenesses. Socrates was concerned to discover these likenesses in the realm of

*A comparative statement concerning the life experiences and influence of Socrates and Jesus will be found in Appendix A.

rational and moral judgments. Discovery, analysis, and systematization of the former type of judgments developed the science of logic; of the later type, the science of ethics.

It will be generally admitted that if one's thinking is to arrive at certain and sound conclusions, it must conform to the fundamental laws of logic, some of which have been known to logicians for more than 2,000 years. These laws are statements of common and apparently permanent standards to which all rational processes must conform to arrive at valid conclusions. It is these universal characteristics of human minds in relationship to a common world of which all are a part that makes possible a body of scientific knowledge; knowledge that has validity far beyond that of mere individual opinion.

It will also be generally admitted by thoughtful people, except the few who are completely carried away with the notions of perpetual flux and the overshadowing uniqueness of the individual, that if one would develop morally and contribute toward the moral progress of his community, he must conform to moral principles that are just as valid and universal as are the laws of logic: some of these, too, have been the common property of civilized men for several thousand years. These moral laws must, of course, be dynamic in the life of the individual, who must, also, if he is to be a positive moral character, have strong personal initiative and ability to deal with new situations in such a way as to produce the maximum social good. This is not different in principle from the conditions that must be attached to conformity

to the laws of logic. Mere mechanical conformity to these laws will never make a scientist. A scientist must have dynamic mental power, individual initiative, and ability to solve new problems. These conditions, however, do not give him liberty to ignore or set aside the laws of logic.

The moral teachings of the New Testament, when brought together in classified form, constitute a comprehensive compendium of moral principles, laws, standards, and ideals. When these teachings are put in the form of moral laws, such as the Ten Commandments, it will be noted that most of them are much older than the New Testament; these laws are merely reaffirmed by Jesus and his disciples. The conflicts that are manifest between the old and the new are, for the most part, also the same sort of conflicts that occurred earlier in Hebrew history between the very spiritually minded prophets, such as Isaiah and Hosea, and the very literally and materially minded interpreters of the law. This spiritual development, so manifest in some of the earlier Hebrew poets and prophets, is evidenced in still higher degree in the Sermon on the Mount and other teachings of Jesus and his apostles. This moral growth, it will be noted, did not consist in denial of all the earlier moral attainments, but in conservation of the most fundamental and basic moral laws of the Mosaic and later prophetic periods together with development of some new and higher laws, but, more especially, in new interpretations and applications of laws long accepted as valid.

The moral teachings of Jesus are preeminent in the

history of morality because he taught ideals and standards that have stood the test of centuries of human thought and experience and are still declared by philosophers and statesmen to represent the highest ideals of personal character and of social relations. Realization of these ideals in practice has been retarded, not because the ideals were defective, but rather because of the slowness of man's moral progress and the even slower progress of social institutions in realizing the ideals long since accepted in theory.

Most of the adverse criticism of the moral teachings of the New Testament is really directed against the characteristic modes of thought, illustrations, or supporting arguments used by some of the New Testament authors, rather than against the moral principles and ideals themselves. This is well illustrated in the adverse criticsm of Paul's epistles because of his identifying the vices with the flesh and the virtues with the spirit. It should be noted that this criticism does not affect the validity of his classification of types of conduct and of his commendation of the virtues and his condemnation of the vices. These as qualities of character are evaluated today, for the most part, as they were then. In speaking of them and their origins, Paul used the terminology and habits of thought then current. The fact that this terminology may have helped to mislead some of the medieval saints is unfortunate, but it should not blind one to the fundamental soundness of these moral teachings. Modern writers may substitute for the flesh, as used by Paul, unorganized and unregulated animal instincts and appetites; and for the spirit, high

moral ideals. With these adaptations of language to current ethical terminology the same passages might well escape the adverse criticisms here referred to.

The point to be emphasized is that, in general, the qualities of character highly commended in the New Testament continue to be worthy of the highest commendation; the qualities of character disapproved continue to be disapproved. The same principles may be, and often times are, stated in the form of moral laws—laws the validity of which persists through the centuries—laws that apply to all civilized peoples irrespective of race, color, or social status. Application of these laws will, of course, vary with changing social conditions. Also enlightened, progressive men may discover new and higher moral laws and hitherto unrecognized moral obligations. These facts call for recognition of the necessity of constant study and adaptation of long established moral principles to new conditions, but not for repudiation of these principles, except as experience has demonstrated that they are false or valueless.

# PART I

## The Religious and Moral Unity of the New Testament

# CHAPTER I

# TRUTH

## *A. As the Principle of Right Action*

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." John VIII: 31, 32.

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"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." John XIV: 15-17.

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Jesus, praying for his disciples, says:

"Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." John XVII: 17-19.

---

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." I Peter I: 22, 23.

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A test of truth: "Now about the midst of the feast Jesus went up into the temple, and taught.

"And the Jews marvelled, saying, How knoweth this man letters, having never learned?

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

"He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John VII: 14-18.

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### *B. As Related to Veracity*

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

"And kept back part of the price, (his wife also being privy to it) and brought a certain part, and laid it at the apostles' feet.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

"Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

"And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

"And the young men arose, wound him up, and carried him out, and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband are at the door, and shall carry thee out.

"Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

"And great fear came upon all the church, and upon as many as heard these things." The Acts V: 1-11.

"Lie not one to another, seeing that ye have put off the old man with his deeds." Colossians III: 9.

---

After again admonishing the Ephesians to "put off * * * the old man, which is corrupt according to the deceitful lusts;" he then writes:

"And that ye put on the new man, which after God is created in righteousness and true holiness.

"Wherefore *putting away lying, speak every man truth with his neighbor*: for we are members one of another." Ephesians IV: 24, 25.*

"Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." I Peter II: 11, 12.

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"He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation XXI: 7, 8.

## *Commentary*

The moral freedom that comes through knowledge of and conformity to truth and the bondage of evil that comes through ignorance of truth or through disobedience to known truth have their counterparts in civic and social life in the civic freedom of the citizen who obeys the laws of the state and in the restraints imposed upon the citizen who defies the law.

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*See also I Thess. IV: 9-12; Romans XIII: 8-10.

Another very significant aspect of truth is its relation to holiness or righteousness. "Sanctify them through thy truth," indicates that truth is not only a means to freedom but also to righteousness, which is a fundamental goal of religious endeavor.

From a modern and secular standpoint truth is a fundamental element in goodness and is essential to all progress. All modern study aims at the discovery of truth and its applications to human welfare. Discovery of the laws of nature enables man so to order his life that the operation of these laws will yield to him the greatest benefits. A notable example of this is found in the laws of health or hygiene. These laws involve both knowledge of the laws of nature that pertain to human life and knowledge of how to behave in order that operation of the laws of nature may contribute toward, rather than detract from, realization of the most perfect health attainable. A law of health properly relates to this control of one's conduct in the light of scientific knowledge and rational aims. In this sense a person may properly be admonished to obey the laws of health. The popular admonition to obey the laws of nature is, however, quite illogical. Since no man can break a law of nature, this exhortation should be revised to read, "Be not broken by the laws of nature." The laws of nature are one form of truth and truth in this sense cannot be broken.

In the mental world truth is revealed in the laws of mind, in such humanistic sciences as psychology and sociology. Both personal goodness and social progress are brought about through proper application of these truths in education and in civic and social life.

The search for truth and loyalty to it are the dominant and indispensable elements in scientific research. Without these qualities true science and scientific research are impossible.

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Another aspect of this subject is the obligation to be truthful in social relations, and, as a corollary, the prohibition of lying. As sincere search for truth is essential to science so is personal honesty essential to success in the professions, in industry, and in commerce. The scientific spirit that enters into the study of medicine should enter with equal force into its practice. Diagnosis and prescription have value only to the extent that they conform to truth. In the practice of law to the extent that truth is perverted, justice miscarries; yet promotion of justice is the most essential aim of this profession. It is only honest industry that can succeed in the long run, and no honorable captain of industry would care to be associated with any other kind. In commerce and business generally the same principles hold.

The scriptural meaning of neighbor, together with the citations from Paul and Peter, show clearly that the early Christian leaders had broken away from the merely tribal or national morality so prevalent in ancient times. Honesty, truthfulness, and square dealing toward those without as well as toward those within the church was laid down as a specific moral and religious requirement. This principle is thoroughly confirmed in modern ethics, although in practice it is sometimes suspended in secret diplomacy, and commonly so, in some degree, between warring nations.

Logical and ethical analysis of the grounds of the moral obligation to be truthful furnish ample philosophical justification for this ancient command, which is one of the fundamentals of every great religion.

## PROBLEMS

1. (a) Under what conditions may knowledge of the truth make a person free?

(b) What kind of freedom is referred to in John VIII: 32?

2. (a) From the standpoint of its social utility, uphold veracity as a moral requirement.

(b) Why, then, is lying immoral?

3. How are the laws of health related to the laws of nature?

## CHAPTER II

# THE NATURE OF MORAL FREEDOM

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

*And ye shall know the truth, and the truth shall make you free.*" John VIII:31, 32.

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"But be ye doers of the word, and not hearers only deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"*But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*" James I: 22-25.

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"So speak ye, and so do, as they that shall be judged by *the law of liberty.*" James II: 12.

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"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians V: 1.

## *Commentary*

Truth represents the permanent and freedom the dynamic elements in the moral and religious life. They are interdependent. Moral freedom is not a gift of nature, nor can it be conferred upon an individual by authority of the state. It is rather a goal to be attained by each individual by long continued

moral practice. This moral practice requires that one shall know the truth, as it pertains to human relations and conduct, and that this truth shall be applied in daily life. The term is, therefore, relative, and the condition called moral freedom is only progressively realized.

Opposed to moral freedom is the condition of being a slave to vice, a typical example of which is the habitual drunkard or the "dope fiend." There are, however, many other examples that are less readily recognized. Habitual use of any stimulant, for instance, tends to enslave the user to that particular habit. A person may likewise become a slave to his passions: fits of anger, morbid fears, or sexual indulgence. The miser becomes a slave to a perverted sense of ownership. In both social affairs and politics men and women may become slaves to selfish ambitions. All of these forms of slavery are the outcome of failure to grasp moral ideals and to put them into practice.

The term freedom, unqualified, like the terms liberty and law, has a variety of meanings and, like liberty, is often confused with license. It is on this account that some people talk of prohibition laws as interfering with their freedom, liberty, or other assumed inalienable right. These terms are here confused with license. No one can properly claim the right to indulge his appetites or passions if such indulgence is opposed to the highest good of humanity; nor can any such license ever be regarded as an inalienable right. Whatever inalienable rights any one has may be summarized under the right to live a

moral life. With this right goes the corresponding duty of helping others, to the fullest extent of one's abilities and opportunities, to exercise this same inalienable right.

Humanity is not a mere conglomeration of individuals, nor is its life manifest chiefly in the present. It is rather, an organic whole that lives through the centuries, and through each successive generation develops new mental, social, and spiritual powers. These make possible to each individual a higher degree of moral freedom than could otherwise be attained.

Unlike acquisition of the natural resources of the earth, where possession by one individual may mean privation of others, individual attainment of moral freedom by one helps others to similar attainment. There can be no monopoly of spiritual goods and no impoverishment of some individuals because of the rich possessions of others. On the contrary, spiritual enrichment of some individual tends to increase the spiritual wealth of others.

Moral freedom may be regarded as a by-product of spiritual attainment.

## PROBLEMS

1. (a) In what various senses is the term, freedom, used?

(b) What are the distinguishing characteristics of moral freedom?

2. What does James mean by the "perfect law of liberty?"

3. What does Paul mean by "the yoke of bondage?"

## CHAPTER III

# THE FUNCTION OF EVIL*

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

"Furthermore we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

"For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

"*Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*" Hebrews XII: 5-11.

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It is said of Jesus:

"Though he were a Son, *yet learned he obedience by the things which he suffered;*

"*And being made perfect,* he became the author of eternal salvation unto all them that obey him;" Hebrews V: 8, 9.

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"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation III: 19.

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"Woe unto the world because of offences! for it must needs

*See also Emerson's essay on Compensation.

be that offences come; but woe to that man by whom the offence cometh!" Matthew XVIII: 7.[1]

## *Commentary*

To thoughtful minds the function of evil in the world has always been a deep mystery. Yet physical evils, such as earthquakes, floods, and drought, have long been recognized as having, under some circumstances, a disciplinary value. Thus when the purpose of human existence is recognized as development of strength of character, or attainment of spiritual power, it is not difficult to see how the calamaties of nature sometimes contribute toward realization of this end. The Old Testament is replete with instances of the use of the evils of nature as disciplinary measures to bring the nation, Israel, back to the moral and religious standards of the Mosaic code.

Any close observer may note how this often works in case of individuals and families. Many parents have been brought to a keener appreciation of spiritual values and to greater determination to realize these values because of the death of their child. Individuals have been morally or spiritually purified by very severe illness or loss of fortune. It does not follow that people should desire to lose children, health, or fortune for the sake of the consequent uplift. These moral values, in many instances, come through struggle to avoid or overcome natural evils. This is notably true of all forms of sickness. Who would go about seeking contact with virulent disease germs just for the moral thrill of severe illness? Evi-

[1]See also Luke XVII: 1, 2.

dently, a fool, rather than an enlightened seeker after the highest good. On the contrary, some of the outstanding characters in history have given their time, energy, and in some instances their lives, to discovery of ways of overcoming these evils. Thus is strength of character often developed through the struggle against physical evils.

In case of moral evil the problem is more difficult to solve. Various solutions have been offered in different types of theology. One type holds that there is a real dualism of good and evil, light and darkness, in the world, and that these two powers are carrying on a perpetual warfare. Opposed to this is the theology that makes a Power for Righteousness omnipotent, but with temporary tolerance of moral evil. In any case moral evil has a very significant place in human experience.

Just as a person or a people may develop strength of character by struggle against physical evils, so may this strength be developed by struggle against moral evil. The great characters of history seem to have developed more by this means than by conflict with physical evils. Many of the great national movements for the better have also come about by revolution against moral or social wrongs.

These historical facts seem quite understandable in so far as struggle for the right is concerned and the moral benefits that come from it; but what of those who struggle in opposition to the right? Is there not necessarily some moral loss involved? In this respect moral evil seems to differ from physical evil. "It must needs be that offences come; but woe to that

man by whom the offences cometh." This saying of Jesus is not further explained in the New Testament. It was and still is one of the deepest mysteries of the moral life.

It is generally admitted, however, that persons are not, as a rule, compelled by any power outside themselves to play the role of evil doers. The social order itself may be a contributing cause in many instances; but it must be recognized that in the same social order some individuals grow morally strong under adversity while others become moral degenerates.

## PROBLEMS

1. Explain how chastening, under some circumstances, may be evidence of love joined with wisdom.

2. Recall, if you can, examples in your own experience of the morally beneficial results of chastening for wrongdoing.

3. (a) Under what conditions may physical or natural evils be favorable to the moral improvement of those who suffer from these evils?

(b) Why then should a person seek to forestall such evils?

## Chapter IV

# HUMAN SOLIDARITY AND KINSHIP IN A COMMON CAUSE

"In the mean while his disciples prayed him, saying, Master, eat.

"But he said unto them, I have meat to eat that ye know not of.

"Therefore said the disciples one to another, Hath any man brought him ought to eat?

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

"Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: *that both he that soweth and he that reapeth may rejoice together.*

"And herein is that saying true, *One soweth, and another reapeth.*

"I sent you to reap that whereon ye bestowed no labour: *other men laboured, and ye are entered into their labours.* John IV: 31-38.

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"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by and beheld your devotions, I found an altar with this inscription, *TO THE UNKNOWN GOD,* Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

"Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

And *hath made of one blood all nations of men* for to dwell

on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For *we are also his offspring.*

"Forasmuch then as *we are the offspring of God,* we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." The Acts XVII: 22-29.

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After admonishing the Colossians to forsake all manner of evil doing, "seeing that ye have put off the old man with his deeds;" Paul writes, "And have put on the new man, which is renewed in knowledge after the image of him that created him:

"*Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free;* but Christ is all, and in all." Colossians III:10, 11.

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"For as we have many members in one body, and all members have not the same office:

"So we, being many, are one body in Christ, *and every one members one of another.*" Romans XII: 4, 5.[1]

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"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

"With all lowliness and meekness, with longsuffering, forbearing one another in love;

"Endeavoring to keep the unity of the Spirit in the bond of peace.

*There is one body and one Spirit,* even as ye are called in one hope of your calling.

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all." Ephesians IV: 1-6.

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"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

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[1]Also verses 6-8.

"Then one said to him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

"But he answered and said unto him that told him, Who is my mother? and who are my brethren?

"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

"For *whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*" Matthew XII: 46-50.

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"Rebuke not an elder, but entreat him as a father; and the younger men as brethren;

"The elder women as mothers; the younger as sisters, with all purity." I Timothy V: 1, 2.

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"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

"*For both he that sanctifieth and they that are sanctified are all one: for which cause he is not ashamed to call them brethren,*

"Saying, *I will declare thy name unto my brethren,* in the midst of the church will I sing praise unto thee.

"And again, I will put my trust in him. And again, *Behold I and the children which God hath given me.*" Hebrews II: 9-13.

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"Love the brotherhood." I Peter II: 17.

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"Ye are my friends, if ye do whatsoever I command you." John XV: 14.

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"And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thy self.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke X: 25-37.

## *Commentary*

Whatever scientific theories may come to prevail as to the single or multiple origin of the human species, it will generally be agreed that as civilization develops the interrelations of men and nations develop and bind them together in one great society or brotherhood. This is the ideal toward which we are

striving; its progress, unfortunately, is sometimes retarded by strife concerning variant theories as to human origins. The New Testament point of view that "God hath made of one blood all nations for to dwell upon the face of the earth" and that he provides for all a way of salvation is one with which, from the standpoint of ethics, at least, we have little cause to disagree.

The soundest and most far reaching basis of ethics as an empirical study is found in the facts of human solidarity, which includes the common participation of civilized and enlightened men in the spiritual goods of civilization, and, to a large extent, in the use of material goods also. These constitute man's social inheritance as distinguished from his biological inheritance. This social inheritance is the joint product of mankind through many centuries of productive activity. It comes into existence at first by slow but ever increasingly rapid growth. Common participation in its uses makes civilized and cultured life possible; without it there would be no civilization and development of personality would be impossible; such is the dependence of each one of us upon our fellow men. There follows, logically and ethically, a corresponding obligation of gratitude toward and service to fellow men. This is a religion of humanity; it is included as part of the religion of the New Testament in the second great commandment and in the interpretation by Jesus and his followers of the significance of this commandment.

This notion of human solidarity is a very old

one. It appears in Plato's theory of the state under the figure of a social organism, analogous to the bodily organism. This figure is applied by Paul to the church. The thought, the terms, and the illustrative figures of speech have many times since recurred in the literature of religion, philosophy, and the social studies. It received a new impetus with a group of French scholars and statesmen at the beginning of this century, and has now become a common mode of thought with students of sociology and ethics. Its validity is practically assured from the fact that it becomes more evident and more important with every advance of civilization. This has reference to the facts of human solidarity and the obligations that follow from these facts.

To meet the needs of men of different tastes and ambitions many diverse groups are organized, each group, however, having a common body of knowledge, interest, and purpose. As these groups become cooperatively active, a higher degree of solidarity is manifest. It often takes the form of kinship in a common cause and is outwardly expressed in creeds, union rules, business and professional codes; in the habit of calling fellow members "brother" or by given name, as in the family.

There is sometimes danger, as well as good, in these organizations. There is always the danger of class or group interests coming to overshadow the common welfare; there is also danger of intolerance in inter group relationships and, therefore, the possibility of civil strife in place of peace and united effort. These are dangers to be avoided, not ob-

jections to organization for more effective action toward socially valuable ends. Such organizations are now often formed for the sole purpose of promoting a cause having to do with the public welfare with no thought of personal gain to the members of the organization. This is a very high type of solidarity and kinship in a common cause.

## PROBLEMS

1. (a) Give concrete illustrations of how each person of the present generation reaps the benefits of the labors of his predecessors.

(b) Show how each is benefited by the labors of his contemporaries.

2. (a) How may the idea of the fatherhood of God be related to the first great commandment?

(b) Is there any natural or logical relationship between the idea of the kinship of all men and the second great commandment?

3. Explain as fully as you can all of the ethical implications in the story of the Good Samaritan.

4. Name some common causes both in religious and secular history that have promoted kinship between individuals, groups, and peoples.

# PART II

## The Moral Standards of the New Testament

## CHAPTER V

# GENERAL AND TYPICAL STANDARDS

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them which love you, what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

"*Be ye therefore perfect, even as your Father which is in heaven is perfect.*" Matthew V: 43-48.

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Paul exhorts the Ephesians to a life of righteousness and true holiness, then follows:

"*Be ye therefore followers of God,* as dear children;

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." Ephesians V: 1, 2.

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The last part of Chapter XI of the Epistle to the Romans is in praise of God, having special reference to his wisdom, knowledge, and creative power. Then follows:

"I beseech you therefore, brethren, by the mercies of God, that *ye present your bodies a living sacrifice, holy, acceptable unto God,* which is your reasonable service.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that *ye may prove what is that good, acceptable, and perfect, will of God.*" Romans XII: 1, 2.

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Chapter XIII of the Second Epistle to the Corinthians is an

exhortation to uprightness of life and a prayer to God that they do no evil; then follows:

"Finally, brethren, farewell. *Be perfect,* be of good comfort, be of one mind, live in peace; and the God of love, and peace shall be with you." II Corinthians XIII: 11.

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In Chapter X of the Epistle to the Hebrews, the author discusses the unsatisfactoriness of burnt offerings and sacrifices for sin, then follows: "Lo, *I come to do thy will, O God.*" Hebrews X: 9. The pronoun *I* here evidently stands for Jesus.

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Chapter XIII exhorts the Hebrews to practice the moral and religious life in agreement with the gospel of Jesus Christ, then, by way of conclusion the author says: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

"*Make you perfect in every good work to do his will,* working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Hebrews XIII: 20, 21.

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Chapter I of the First Epistle of Peter begins with an exposition of the power and the dignity of the gospel of Jesus Christ, then follows:

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

"But as *he which hath called you is holy, so be ye holy* in all manner of conversation;

"Because it is written, *Be ye holy; for I am holy.*" I Peter I: 13-16.

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Chapter I of the First Epistle General of John opens with a testimony of the divinity of Jesus Christ, then follows:

"This then is the message which we have heard of him, and

declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if *we walk in the light; as he is in the light, we have fellowship one with another,* and the blood of Jesus Christ his son cleanseth us from all sin." I John I: 5-7.

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"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." I John V: 18.

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"My brethren, count it all joy when ye fall into divers temptations;

"Knowing this, that the trying of your faith worketh patience.

"But let patience have her perfect work, that ye may be *perfect and entire, wanting nothing.*" James I: 2-4.

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"Pure religion and undefiled before God and the Father is this, *To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*" James I: 27.

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"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew V: 3-12.[1]

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

"But *seek ye first the kingdom of God, and his righteousness;* and all these things shall be added unto you." Matthew VI: 24-33.[2]

Since the New Testament sets up the *perfection of God as an ideal* toward which men should strive, the following passages are reproduced because of the light they throw upon this ideal.[3]

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[1]See also Luke VI: 36.

[2]See also Luke XII: 31.

[3]Citations from the Old Testament are here included because Jesus and his apostles often quoted the law and the prophets as authority in the fundamentals of religion. The New Testament conception of God was derived largely from the Old Testament.

"Give ear, O ye heavens, and I will speak; and hear O earth, the words of my mouth.

"My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

"Because I will publish the name of the Lord: ascribe ye greatness unto our God.

"*He is the Rock, his work is perfect: for all his ways are judgment:*[4] *a God of truth and without iniquity, just and right* is he." Deuteronomy XXXII: 1-4.

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"What man is like Job, who drinketh up scorning like water?

"Which goeth in company with workers of iniquity, and walketh with wicked men.

"For he hath said, It profiteth a man nothing that he should delight himself with God.

"Therefore hearken unto me, ye men of understanding: *far be it from God that he should do wickedness; and from the Almighty, that he should commit iniquity.*

"For the work of a man shall he render unto him, and cause every man to find according to his ways.

"Yea, surely *God will not do wickedly, neither will the Almighty pervert judgment.*"[5] Job XXXIV: 7-12.

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The first chapter of the epistle to the Hebrews opens with an exposition of the manifestation of God to man through his Son, whose divinity is here asserted and his personality proclaimed superior to that of the angels; then follows:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a *sceptre of righteousness is the sceptre of thy kingdom.*

"*Thou hast loved righteousness, and hated iniquity;* therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Hebrews I: 8, 9.

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Chapter III of the First Epistle of Peter continues the theme

[4]In agreement with *justice.*

[5]Justice.

of Chapter II, which is an exhortation to upright living in all social relations; then follows:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

"Let him eschew evil, and do good; let him seek peace, and ensue it.

"For *the eyes of the Lord are over the righteous,* and his ears are open unto their prayers: but *the face of the Lord is against them that do evil."* I Peter III: 8-12.

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"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And *every man that hath this hope in him purifieth himself, even as he is pure."* I John III: 1-3.[6]

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"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

"But every man is tempted, when he is drawn away of his own lust, and enticed.

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

"*Every good gift and every perfect gift is from above, and*

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[6]Further elaborated in verses 4-10.

*cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*" James I: 13-17.

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* * * "God is love; and he that dwelleth in love dwelleth in God, and God in him." I John IV: 16.

## *Commentary*

In the light of these passages it is clear that the New Testament standard of morals may properly be classified as a form of that type of ethical theory variously known as Perfection, Eudaemonism, or Ethics of Personality. This form of ethical theory, in its historical development, is explained somewhat in detail in Seth and MacKenzie, two of the references in Appendix B. Seth's Ethical Principles, Part III, goes beyond the usual range of books on ethics. Under the title, The Metaphysical Implications of Morality, the author discusses the problems of God, freedom, and immortality. On these topics he is also in general agreement with the New Testament and with the philosophies of Plato and Aristotle.

Recognizing the fact that Christianity is a religion, but one that includes a system of morals, it may be said that moral faith is included in religious faith. This is, and for centuries has been, the case with the majority of civilized men—Jews, Christians, and Mohammedans. God is conceived as the embodiment of all righteousness. The highest ideals that the religious man can conceive, and whatever notions he may have of moral perfection, he attributes to God. Thus faith in God includes faith in moral ideals and the possibility of moral progress. Love of God in-

cludes love of righteousness and an impelling obligation to seek to attain it. Furthermore this faith and this love, with their impelling motives, are strengthened by the belief that the ultimate triumph of right is guaranteed because it is allied with God, or emanates from Him. This religious background of the morals of the New Testament is variously conceived even among Christians, some of whom regard God as both all powerful and sole creator, and the good man as merely submissive to the will of God, while others look upon the warfare between good and evil as a real battle in which men have the opportunity to cooperate with God in securing the triumph of right. It is not our purpose here, however, to discuss theological questions; they are referred to only as they throw light upon the problems of ethics and the development of character.

Ethics, as well as religion, is characterized by faith in a moral order, whether this be one that is inherent in the universe and made progressively manifest to man as he develops, as is commonly assumed of the laws of nature, or whether the moral law is inherent in human nature alone and is developed by the creative power of man and society, is a matter about which philosophers differ as theologians may differ concerning the relation of God to the moral law.

In opposition to the faith of adherents of both religion and ethics is the unbelief of the Skeptics. The Sophists, contemporaries of Socrates, and the later Skeptics, rivals of Stoics and Epicureans, were generally thorough-going skeptics in religion, morals, and natural science. In the field of morals, principles are

thus reduced to mere expediency, and that on an individualistic basis. Every man is admonished to do that which seems to him at the moment best, but with no guiding principles to determine what is best, and with no assurance that any two individuals will agree in their judgments. This type of thought in the realm of religion and morals has frequently recurred in modern times, but in less striking manner. The extreme individualists and skeptics are always with us, but especially conspicuous in periods of transition or reconstruction in men's ways of thinking.*

It has been said that doubt is the beginning of wisdom. However valuable doubt may be, it is safe to say that universal doubt is not the goal of human endeavor. The ancient Sophists doubted the traditional standards of morals, but having lived and died in a state of doubt, they are conspicuously wanting in positive contributions to human progress. Socrates also doubted the old Greek traditions and standards; he, however, had faith in the possibility of discovering new standards of a higher and more rational nature. Out of his faith and intellectual striving came the beginnings of the systems of ethics by which men may be guided in their conduct irrespective of variations in or absence of any orthodox religious faith.

The course of philosophical development has commonly been from dogmatism through doubt to rational faith. A notable example of this is the German philosopher, Emanuel Kant. He was brought up, philosophically, under the dogmatism of Christian Wolf; was awakened from his dogmatic slumber by

*This topic is further discussed in Chapter XIV.

reading the critical destructive philosophizing of David Hume. After this Kant wrote his Critique of Pure Reason, which seemed to destroy all real knowledge of an objective world and especially to overthrow the traditional philosophical proofs of the existence of God. This book was looked upon by some as a plunge into Agnosticism, if not into Atheism. In a later book, The Critique of Practical Reason, Kant constructed a new metaphysical world in which he found place for God, freedom, and immortality. From his own point of view he had destroyed knowledge that he might make room for faith. What he found by faith, though amply supported by reason, he regarded as the real world—the world that is a reality in itself, not merely a phenomenal appearance.

Thus in the philosophy of Kant, as in the New Testament, morality is vitally related to the concepts of God, freedom, and immortality. Faith and hope thus become attitudes common to religion and ethics. Both of these attitudes, thus reinforced, are powerful aids to progress.

Freedom, as here used, relates to the power of self-determination, within certain limits, and the resultant corresponding responsibility of the normal individual for his behavior; practically, this point of view is implied in our judgments concerning the moral character of any individual.

## PROBLEMS

1. (a) What kind of perfection is referred to in Matt. V:48?

(b) What in ethical theory corresponds to this religious ideal?

2. Is perfection as an ideal to be regarded as static or as progressive?

3. (a) Enumerate some of the most important qualities of character to be realized in the attainment of perfection.

(b) Which of these are mentioned in the Sermon on the Mount?

4. Explain as fully as you can the ethical implications in James' statement concerning "pure religion" (James 1:27.)

## Chapter VI

# CONDITIONS OF INDIVIDUAL MORAL DEVELOPMENT

### *A. Humility, Desire for Truth and Right Life, Willingness To Obey Truth and to Serve Fellow-Men*

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for *I am meek and lowly in heart;* and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." Matthew XI: 28-30.

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On one occasion the mother of the apostles James and John came to Jesus with the request that special distinction be granted her sons in his kingdom. When the other ten apostles heard of it "they were moved with indignation against the two brethren."

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be so among you: but *whosoever will be great among you, let him be your minister;*

"And *whosoever will be chief among you, let him be your servant*:

"Even as the *Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" Matthew XX: 25-28.[1]

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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[1]See also: Luke IX: 46-48 and XIV: 7-11.
Mark IX: 33-37.
Mark X: 13-16 and 35-45.
1 Cor. IV.
Eph. IV: 1, 2.

"And Jesus called a little child unto him, and set him in the midst of them,

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"*Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*" Matthew XVIII: 1-4.[2]

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"And whosoever shall exalt himself shall be abased, and *he that shall humble himself shall be exalted.*" Matthew XXIII: 12.

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"Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.

"For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: *so also shall the rich man fade away in his ways.*" James I: 9-11.

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Peter in his first epistle general exhorts the elders to "feed the flock of God" but not "as being lords over God's heritage, but being ensamples to the flock;" then follows:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, *and be clothed with humility*: for God resisteth the proud, and giveth grace to the humble.

"*Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.*" I Peter V: 5, 6.[3]

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"For not he that commendeth himself is approved, but whom the Lord commendeth." II Corinthians X: 18.

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"Be of the same mind one toward another. Mind not high

[2]See also Luke XVIII: 15-17.

[3]See also: Matt. III:1-10.
Luke III: 7-14.

things, but condescend to men of low estate. *Be not wise in your own conceits.*" Romans XII: 16.

"For I say, through the grace given unto me, to every man that is among you, *not to think of himself more highly than he ought to think;* but to think soberly, according as God hath dealt to every man the measure of faith." Romans XII: 3.

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"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew V: 6.

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"*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will give him a stone?

"Or if he ask a fish, will give him a serpent?

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew VII: 7-14.[4]

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"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth

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[4]See also Luke XI:9-13.

them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew VII: 24-27.

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"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James IV: 17.

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"For as the body without the spirit is dead, so faith without works is dead also." James II: 26.

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"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus III: 8.

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"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

"As new born babes, *desire the sincere milk of the word*, that ye may grow thereby: * * *" I Peter II: 1, 2.

## *Commentary*

Humility, meekness, teachableness are all opposed to conceit and inordinate pride but are by no means identical with self depreciation. Teachableness, meekness and humility were manifest in Jesus in his willing submission to the will of God, in his disposition to mingle with the lowly and even with sinners in need of the inspiration of a better life, and in his willingness to serve his disciples as though he were the least among them. Yet these qualities did not conflict with his vigorous, aggressive promulgation of the truth as he saw it, and his stern rebuke of the proud Pharisees and lawyers who hung upon every techni-

cality of the law and tradition to the neglect of the more important aspects of the religious life.

These characteristics of Jesus lie at the very foundation of the moral life. Without these qualities no one can hope to render the greatest service to fellow men; and there is no other way of developing personality or moral character. Development of the individual and service to fellow men go hand in hand. Both go best, however, when attention is centered upon service. Such an attitude of mind is unfavorable to development of conceit and its kindred vices. One who is interested primarily in service is naturally both forgetful of self and ever ready to learn new truth as a means of more effective service. Unbiased observation will readily convince even those of high repute for learning and wisdom that they may learn much from persons of little repute for these qualities.

That humility or teachableness as a quality of character may be most effective it must be supplemented with "hunger and thirst after righteousness" and also, of course, for truth as it has bearing upon human problems. "No virtue is safe that is not enthusiastic." Mere understanding of right may be of little practical value. Intellectual perception to be effective must be supplemented by enthusiasm for the right and the habit of determined action. Perception of truth in this connection has special reference to perception of moral values in their proper perspective. The principle of "suspended judgment," listed by some writers as the greatest discovery of modern times, has very great value as applied to theory, scientific or other, and to passing judgment

upon the character or the guilt of accused individuals. Its usefulness, however, is somewhat more limited when applied to a decision upon a proposed course of action, where action of some sort is needed. Life situations ordinarily demand action; this action can be based at best only upon such decisions as can be rendered without undue delay as to what is best to do. In such situations the everlastingly suspended judgment of the purely academic mind may be socially and morally disastrous. Mere abstract theory may well wait upon the "suspended judgment" until all the facts concerned are known. Even then differences of opinion concerning such theories are not properly causes for war or personal quarrels.

Unfortunately, many well meaning, respectable people have nurtured a kind of pride that causes them to be offended when attention is called to their mistakes. Apparently, they do not want to believe that they ever make mistakes. This assumption, unconscious, no doubt, of infallibility is the surest guarantee that their mistakes will be repeated indefinitely. Other individuals have a pride that resents suggestions from "subordinates," from whom they might learn much had they only cultivated the qualities of mind commended in the beatitudes.

Then there are the dogmatists, found among scientists as well as among theologians, among the learned as well as among the ignorant. These are minds that have become wedded to one type of theory and then forever closed against anything that seems to conflict with it. They not only dam their own progress but are much given to damming the

world and everything that makes for progress, except as they narrowly conceive it.

Evidently the remedy for these evils is cultivation of the habit of open mindedness, enthusiasm for truth and righteousness, and the habit of acting upon the best judgment available whenever the need for action arises. The fact that bigots often manifest great enthusiasm for what they narrowly conceive to be truth, is no reason why broad-minded, enlightened people should be devoid of enthusiasm, or that this enthusiasm should lead to persecution of persons who have different convictions.

## PROBLEMS

1. Show how meekness may contribute to strength of character.
2. (a) What quality of character is the opposite of meekness?
   (b) Show how this opposite quality of character may be a handicap.
3. What do you conceive to be the chief characteristics of true greatness?
4. Is a person's character determined primarily by his knowledge or by his attitude toward life?
5. Illustrate the meaning of the phrase, "hunger and thirst after righteousness."

## Chapter VII

# CONDITIONS OF INDIVIDUAL MORAL DEVELOPMENT (Cont.)

### *B. Consecration to the Ideal.*[1]

"And when he had called the people unto him with his disciples also, he said unto them, *Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

"*For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

"Or what shall a man give in exchange for his soul?

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark VIII: 34-38.[2]

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"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

"This is the first and great commandment.

"And the second is like unto it, *Thou shalt love thy neighbor as thyself.*

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[1]Royce, Josiah: The Philosophy of Loyalty, deals with a kindred theme in Ethics.

[2]See also: Matt. X: 39 and XVI: 24-26.
Luke IX: 23-26 and XVII: 33.
John XII: 25, 42, 43.

"On these two commandments hang all the law and the prophets." Matthew XXII: 34-40.

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Following the narrative of the last passover is this passage:

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

"And when he was at the place, he said unto them, Pray that ye enter not into temptation.

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

"Saying, Father, if thou be willing, remove this cup from me: nevertheless *not my will, but thine, be done.*" Luke XXII: 39-42.

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"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because *I seek not mine own will, but the will of the Father which hath sent me.*" John V: 30.

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"Lo, I come to do thy will, O God." Hebrews X: 9.

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In the Epistle to the Ephesians, Paul admonishes his Gentile converts "that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, * * * " but,

"That ye put off * * * the old man, which is corrupt according to the deceitful lusts;

"And be renewed in the spirit of your mind;

"And that ye put on the new man, which *after God is created in righteousness and true holiness.*

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

"Be ye angry, and sin not: let not the sun go down upon your wrath:

"Neither give place to the devil.

"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians IV: 22-32.[3]

"Finally, my brethren, *be strong in the Lord,* and in the power of his might.

"*Put on the whole armour of God,* that ye may be able to stand against the wiles of the devil." Ephesians VI: 10, 11.

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In the Epistle to the Romans, Paul expresses the same thought of complete consecration to God and righteous living. Speaking of those who have been baptized into the church, he says:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

"For he that is dead is freed from sin.

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"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrightcousness unto sin: but *yield yourselves unto God,* as those that are alive from the dead, *and your members as instruments of righteousness unto God."* Romans VI: 6-13.[4]

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"For to be carnally minded is death; *but to be spiritually minded is life and peace.*

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[3]See also: Romans VII:21-25. Eph. V: 1-18. Titus III: 1-9. Col. III: all. The Acts XXIV: 16. James II: all. I Peter II: 1-3. II Peter III: 11-14. I John I:6, 7; II: 28, 29, and V: 18.

[4]See also: Romans I: 16-32. II Timothy III: all. I Peter IV: 1-5. Jude. All. I Cor. VI: 7-10 and XV: 56. Titus I: all. II Peter II: all.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

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"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

"For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live." Romans. VIII: 6-13.

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"Be not overcome of evil, but overcome evil with good." Romans XII: 21.

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"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II Timothy II: 22.

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After denouncing the evil deeds of the wicked, Paul writes to Timothy:

"But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience.

"Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"*That the man of God may be perfect,* thoroughly furnished unto all good works." II Timothy III: 10-17.

"For the grace of God that bringeth salvation hath appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, *we should live soberly, righteously, and godly,* in this present world." Titus II: 11, 12.

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"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Corinthians III: 16, 17.

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"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." I Corinthians XV: 34.

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"Giving no offense in anything, that the ministry be not blamed:

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

"In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

"By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,

"By the word of truth, by the power of God, *by the armour of righteousness,* on the right hand and on the left. * * * II Corinthians VI: 3-7.

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"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians IV: 8.

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"And who is he that will harm you, if ye be followers of that which is good?

But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled;

"*But sanctify the Lord God in your hearts*: and be ready al-

ways to give and answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

"Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." I Peter III: 13-17.

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"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the *righteousness* of God and our Saviour Jesus Christ:

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

"According as *his divine power hath given unto us all things that pertain unto life and godliness,* through the knowledge of him that hath called us to glory and *virtue*:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." II Peter I: 1-8.

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"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

"And he answered and said unto him, Master, all these have I observed from my youth.

"Then Jesus beholding him loved him, and saith unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

"And he was sad at that saying, and went away grieved: for he had great possessions.

"And Jesus looked around about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

"And the disciples were astonished at his words. But Jesus answereth again, and sayeth unto them, Children, *how hard is it for them that trust in riches to enter into the kingdom of God!*" Mark X: 17-24.[5]

"Labour not for the meat which perisheth, but *for that meat which endureth unto everlasting life,* which the Son of man shall give unto you: for him hath God the Father sealed." John VI: 27.

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"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name;

"*Thy kingdom come, Thy will be done on earth, as it is in heaven.*

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." Matthew VI: 9-13.

## *Commentary*

One of the most profound truths concerning the moral life is embodied in the statement, "Whosoever

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[5]See also: Matt. XIX: 16-22.
Luke XVIII: 18-25; XII: 13-21; and XVI: 13-15.
The Acts VIII: 17-23.

will save his life shall lose it." Implicit in this statement is the principle of consecration of the individual to the great cause of human salvation, in religious terms, or human welfare and progress, in ethical terms. It is a well attested fact in human experience that he that seeks after pleasure (as the goal of life) does not find it. The final outcome of such a life is usually quite the reverse of pleasant. It also seems to be true that the highest type of moral character is not attained by directly seeking it. Such an attitude is too subjective; it is directly subversive of the end sought. Take, for example, the case of a young man who has a laudable ambition to develop his own personality, but who has become so obsessed with it that it is always uppermost in his mind. When asked for some gratuitous social or religious service he at once asks himself, not what good may I accomplish by responding to this call, but what development will I get out of it? This attitude may not be self righteous, perhaps it may better be called an effort toward righteous selfishness, a contradiction in terms, to be sure, resulting from the assumption of contradictory attitudes. No one can be righteous, good, or virtuous in the highest degree unless consecrated to the highest good of mankind, himself included but not singled out for preference. No great character ever developed by giving first or primary concern to his own development. All the really notable characters of history, from the standpoint of morals and religion, have become such through consecration to the service of fellow men. This often appears as consecration of all one possesses to a great cause having to do with

triumph of right principles or of human liberty over principles that tend to demoralize humanity or practices that result in human oppression and bondage.

Many phases of this point of view are developed by Professor Josiah Royce in his Philosophy of Loyalty. This philosophy points out the need for each individual to identify himself with some great and good cause, a cause in which he can lose himself in a cooperative effort to do something most worthwhile for the common good of all. It is not until a youth thus subordinates his narrower personal self to such a cause that he finds his higher and better self. This result is a by-product of his activities directed towards ends far beyond thought of himself alone. One of the most impressive negative illustrations in literature of this truth is the gospel story of the rich young man who came to Jesus seeking advice as to what further he might do to perfect himself. This young man's attitude is typical of the piously selfish who would save themselves, but would not suffer disturbance of their own comfort or convenience in the effort to save others.

In college classes in Ethics as well as in adult society at large, this doctrine of consecration to the common welfare is occasionally opposed by the doctrine of "enlightened self-interest." Advocates of this doctrine admit the principle of service, but only because it reacts beneficially upon self; thus self improvement becomes the conscious motive for whatever service one gives to others. Evidently this attitude is directly opposed to the admonition of Jesus that one should give without recompense. From a

purely empirical standpoint enlightened self-interest cannot be substituted for consecration to the general welfare because it contains inherently that element of selfishness which negates the highest type of moral development. The element of love of neighbor is, in fact, entirely omitted. On the contrary, there is an implicit assumption that one has no real concern for his fellows; he is merely using their weaknesses and misfortunes as means of developing his own character. If any good comes to these fellow creatures it is only incidental to the necessities of the benefactor. Such an attitude on the part of a self-centered, inexperienced youth may be readily forgiven; it is likely to be outgrown; but when manifest by a man mature in years and experience who is religiously and perpetually concerned with his own personal salvation and, except for this, would throw to the winds all moral standards and obligations, this attitude is in fact the opposite of genuine religion and morality.

## PROBLEMS

1. Explain and illustrate the ethical meaning of the statement, "Whosoever will save his life shall lose it."

2. What is the ethical meaning of Jesus' consecration to "the will of the Father?"

3. Explain in ethical terms Romans VIII: 6-13; give concrete illustrations of what you mean.

4. Explain and illustrate the practical moral value of Romans XII: 21.

5. Why is it better to suffer for well doing, than for evil doing?

## CHAPTER VIII

# "BY THEIR FRUITS YE SHALL KNOW THEM"

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them.

"Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew VII: 15-23.[1]

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"But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

For *the kingdom of God is not in word, but in power.* I Corinthians IV: 19, 20.

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"This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

"For the flesh lusteth against the spirit, and the spirit against

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[1]See also: Matt. XII: 33-37.
Luke VI: 41-45.

the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

"But if ye be led of the spirit, ye are not under the law.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before (again), as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

*Meekness, temperance*: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit.

"Let us not be desirous of vain glory, provoking one another, envying one another." Galatians V: 16-26.

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"(For the fruit of the spirit is in all goodness and righteousness and truth;)" Ephesians V: 9.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is the *righteousness of God* revealed from faith to faith: as it is written, The just shall live by faith.

For *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men*, who hold the truth in unrighteousness;

"Because that which may be known of God is manifest in them; for God hath shewed it unto them." Romans I: 14-19.

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"Unto the pure all things are pure: but unto them that are

defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus I: 15, 16.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

"If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you.

"*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.* John XV: 5-8.

## *Commentary*

The moral character of a man is determined in large measure by his motives. This does not mean, however, that two men equally well meaning are, therefore, equal in moral attainment. The making of a strong character requires much more than good motives; these must be joined with social intelligence and social efficiency. Nor do good motives alone make a good act. Many ignorant or thoughtless people act very badly but with very good motives. Thus arises a dual basis of moral judgments by which an act may be condemned while the actor is exonerated, except as he is thoughtless or ignorant through negligence. The tendency of modern educational and ethical thought is to hold people responsible for thoughtlessness and reasonably avoidable ignorance.

There may, then, be a difference between passing upon the morality of an act as such and upon the

moral character of the actor; this because of the limitations of human knowledge and fallibility of the moral judgment. Ethics as a science is concerned primarily with evaluating types of conduct as such. The generally accepted method is to approve or disapprove any type on the basis of the consequences that usually follow from it. Thus truthfulness is approved because it promotes confidence between individuals in all social relations. Lying is condemned because it tends to break down such confidence. Honesty with respect to property is approved because it promotes confidence in all business relations and, in fact, makes possible these relationships. Stealing is condemned because it tends to destroy all property right; it is also a case of violation of law, so long as property rights are guaranteed by law. Goodwill toward fellow men is approved because this attitude tends to promote social harmony, cooperative activity in beneficial causes, and, in general, the disposition to be helpful. Hate is condemned because it has the opposite consequences and, in addition, reacts unfavorably upon the personality of the one who harbors such an attitude.

These are examples of how conduct itself is judged by its fruits or consequences. One form of this method appears in John Stuart Mill's Utilitarianism. Under the name of teleology the same principle is emphasized in Fredrich Paulsen's System of Ethics. It is also called the instrumental or the pragmatic method applied to ethics. Thus far a large majority of contemporary students of ethics, including philosophical realists, are agreed.

This method is opposed by the formalism of Kant which appeals to a mysterious inner conscience which is not concerned with consequences. Manifestly the trouble with this criterion of right is that consciences do not always agree.

Returning then to the more generally accepted method of today, which is in harmony with the declaration of Jesus, "By their fruits ye shall know them," it appears that by this method both principles and individuals may be evaluated or judged; although, as applied to individuals or social groups, this method may reveal ignorance, superstition, or other such disability no less than it may reveal moral turpitude. As people become enlightened in all matters pertaining to human welfare the possible divergence between the moral character of the actor and the moral quality of his acts correspondingly disappears; this because foresight of consequences and appreciation of their meaning for human welfare will be keeping pace with good motives.

Since all of these things properly enter into the development of an individual or of a community, both may well be judged by their fruits. In the long run such judgment is inevitable.

## Problems

1. (a) Explain the pragmatic method of determining moral values.

(b) What is the logical relation of Matt. VII: 15-23 to the pragmatic method?

2. (a) Why is a person's moral practice frequently out of harmony with his moral theory?

(b) How do you account for the divergence between moral professions and moral practice?

(c) Explain in detail the difference between (a) and (b).

3. (a) Explain the difference between passing judgment (a) upon the morality of an act and (b) upon the moral status of a person.

(b) Show how the pragmatic method may be used in both cases and what its limitations may be in each case.

## Chapter IX

# MORAL OBLIGATION AND GROWTH

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents.

"And likewise he that had received two, he also gained other two.

"But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and

slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matthew XXV: 14-30.[1]

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"Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

"Blessed is that servant, whom his lord when he cometh shall find so doing.

"Of a truth I say unto you, that he will make him ruler over all that he hath.

"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. *For unto whomsoever much is given, of him shall be much required: and to whom men*

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[1]See also Luke XIX: 12-27.

*have committed much, of him they will ask the more.*" Luke XII: 41-48.[2]

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"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John XV: 1, 2.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Mark XII: 41-44.[3]

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"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

"And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

"Jesus said unto them, *If ye were blind, ye should have no sins but now ye say, We see; therefore your sin remaineth.* John IX: 39-41.

"If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." John XV: 22.

"But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

"For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

"And through thy knowledge shall the weak brother perish, for whom Christ died?

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[2]See also: Matthew XIII: 1-12. Mark IV: 24, 25.
Luke VIII: 16-18. John IX: 39-41.

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

"*Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*" I Corinthians VIII: 9-13.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." I Corinthians X: 32, 33.

## *Commentary*

One of the most widely accepted principles of modern education is that moral growth comes about primarily through moral action. This is expressed in such current phrases as, Develop the good life by practicing it, Citizenship by practicing citizenship, Learn to do by doing.

Moral degeneracy through failure to be occupied with something worthwhile is also commonly recognized and is expressed in such well worn phrases as, An idle brain is the devil's workshop.

The New Testament distinction between sins of omission and sins of commission is worthy of special attention. Many a proud Pharisee derives his pride from exclusive attention to his supposed freedom from sins of commission to the exclusion of his deep guilt with respect to sins of omission. Important as is the negative part of moral life, alone, it but stamps a person as relatively harmless; such a person may, however, be a block in the way of progress and therefore not altogether harmless. To be good, but only

[3]See also Luke XXI: 1-4.

good for nothing, is scarcely making progress toward development of worthwhile character. The moral life is now conceived as a very positive, dynamic sort of life; one, to be sure, that is not overcome of evil, but that overcomes evil with good, and at the same time steadily advances the good. A great personality cannot be developed out of a weak individuality, but whatever individuality one possesses to begin with is developed into personality through ethical thoughts, feelings and actions.

The somewhat popular fallacy that greatness of character is promoted by the practise of "sowing wild oats" in youth is due to misunderstanding of the necessary relation between native endowment or individuality and attainment or personality. A person of strong individuality may in youth depart from the straight moral way, but later change his course and become a powerful moral force in the community. The popular mind, then, commits the common fallacy of false cause, by which it is assumed that the "wild oats sowing" is the cause of the later manifestation of moral force, when, in fact, it is the strong individuality that is the real cause, a cause that might have produced a still stronger personality had not some of the time and energy of youth been dissipated.

As to the basis of moral obligation the New Testament idea that where much is given much is required is paralleled in modern ethics in the fundamental and basic principle that each person is under obligation to serve his fellows in proportion to his ability, even to the utmost extent of his ability. This, of course,

includes all sorts of socially valuable abilities—knowledges, skills, material goods, or other possessions acquired. From a purely empirical and secular point of view this moral obligation is certain and binding. It follows from the very nature of civilization and of human relations and from the moral judgment of mankind with respect to the nature of social justice.[4]

An enlightened view of the nature of moral obligation makes clear at once the fact that it includes the obligation of each to develop his native powers to the fullest extent of his opportunities, not for mere selfish ends, however, but for the service of mankind. Through this process of service his own personality will also be developed in much higher degree than could otherwise be possible.

### PROBLEMS

1. (a) What principle of ethics is embodied in the parable of the talents?

(b) On what empirical facts is this principle based?

(c) Show how this principle is contained in Luke XII: 41-48; John XV: 1-2; and Mark XII: 41-44.

(d) Show how practice of this principle is a chief means of moral growth.

(e) What is the logical relation between this principle and the idea some people have of the moral benefits of "sowing wild oats?"

2. Why is it wrong to do violence unnecessarily to the conscience of another person?

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[4]This point of view is developed more fully in Bennion's Citizenship, Chaps. VIII and XIX (1925 edition).

## CHAPTER X

# THE RELATION OF THOUGHT TO ACTION

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matthew XII: 34, 35.[1]

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"And he said, That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

"All these evil things come from within, and defile the man." Mark VII: 20-23.

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"And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

"And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

"Ye fools, did not he that made that which is without make that which is within also? Luke XI: 37-40.

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"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation:

"Neither shall they say, Lo here! or lo, there! for, behold, *the kingdom of God is within you.*" Luke XVII: 20, 21.

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[1]See also Luke VI: 45.

"Abstain from all appearance of evil." I Thessalonians V: 22.

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"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew V: 27, 28.

## *Commentary*

To say that purpose and attitude are the foundations of character is not to minimize the importance of conduct or the outward expression of character. It does mean, however, that attention centered on outward conduct alone as a means of character training is likely in the end to fail. Students of character education are generally agreed that to stimulate the development of socially valuable purposes is a most fundamental procedure in the development of the character of youth. Intelligent pursuit of such purposes naturally results in good conduct—conduct that is not merely not bad, but that contributes in very positive ways to human welfare.

To have socially valuable purposes in life is to have moral ideals; and ideals, if they are genuine, are the forces that lead to action in the direction of their realization. When such ideals come to be shared by a group of persons, they may be realized in a community by cooperative effort of the group. This fact is well illustrated in the work of the disciples of Jesus during the early history of the primitive church. It is also illustrated in political life in every great reform in government; and so likewise with

other phases of social life. History is replete with illustrations of this truth.

Purpose, as the forward drive in conduct, determines the attitude or spirit in which an activity is carried on. In case of socially valuable purposes this spirit is one of sympathy and good will toward associates and toward mankind in general. This, in turn, implies devotion to the great fundamental principles of the moral life—the principles that make for the lasting good and happiness of mankind.

Contrast with this the person who is without moral ideals, or one whose ideals are of the self-righteous, self-centered type. In case of the one without moral ideals conduct is restrained only by force of law and the dictates of a type of wisdom that may foresee unpleasant reactions upon self. In case of the selfishly righteous person, conduct may be very scrupulously regulated to conform to all the negative requirements of a technical moral code. Such a person may avoid saying what is not true or interfering with the property of another, but at the same time be unscrupulous in profiteering, wholly unsympathetic toward his fellows, and otherwise self-centered, self-righteous, and, even in the negative sense of morality, very immoral; the purposes and attitudes throughout are all wrong. Such outward conformity to moral standards as may be manifest are but the shallowest veneer.

Genuine moral character comes from the heart and finds appropriate expression in every aspect of being.

It is a well established principle of psychology that all thinking tends to express itself in action.

This is one reason why it is inadvisable to keep prohibition of wrong doing before a child's mind. If that is all that is there, there is nothing to express other than the thing that is forbidden. Such negative expression is not uncommon, hence the value of the admonition, Be not overcome of evil, but overcome evil with good. This overcoming evil with good may come about, as a first step, at least, by keeping the mind fully occupied with good thoughts; these tend to find an outlet in corresponding deeds.

## PROBLEMS

1. (a) What is the natural or psychological relation between thought and action?

(b) What bearing should this have upon practice in character development?

2. Show how development of high ideals may influence moral practice. Give illustrations.

3. Give examples of the influence upon character growth of the development of socially valuable purposes.

4. What factors enter into development of moral attitudes?

5. Why is the moral life better developed by pursuit of high moral purposes than by attempt to follow many detailed rules of conduct?

## Chapter XI

# TEMPTATION AND THE PLACE OF CHOICE IN THE MORAL LIFE

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterward an hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

"And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shall not tempt the Lord thy God.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and behold, angels came and ministered unto him." Matthew IV: 1-11.[1]

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[1] "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark XIV: 38.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And *lead us not into temptation,* but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matthew VI: 9-13.[1]

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"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

"But every man is tempted, when he is drawn away of his own lust, and enticed.

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James I: 12-15.[2]

## *Commentary*

Temptation, as here used, is the inclination to do wrong because of the presence of an exciting object, person, or situation. To the extent that a person is perfected in character temptation is eliminated, as illustrated in the citation from the Epistle of James: "God cannot be tempted with evil," presumably because of his perfection.

The great significance of objective stimuli as factors in temptation in case of the mentally and morally immature has led in all civilized countries to legisla-

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[1]See also Luke IV: 1-13.
[2]See also verses 2-4.

tion for the protection of childhood and youth against demoralizing influences. Illustrations of this fact are found in laws forbidding admission of minors to saloons (in countries where such institutions are tolerated): forbidding the use of tobacco to minors, excluding minors from pool halls, card clubs, and other such places where the situation seems to invite gambling or other immoral conduct. Governments have taken similar precautions with respect to primitive peoples who are wards of the state. Prior to the enactment of the United States prohibition law, the federal government made it a crime for any one to provide Indians with intoxicating liquor. The extension of this prohibition to all of the population is doubtless on the assumption that the large majority of normally-minded adults do not desire to use intoxicants, and that it may be well for the minority to share with minors the protection from temptation afforded by the law.[3]

Another aspect of temptation has to do with the purposes and attitudes of mind of individuals in the presence of situations that may or may not be a stimulus to wrong doing; but usually are in case of the morally immature. Consider, for example, the vice district of a city as a place for a young man to spend his time. In case of young men of maturity of mind and strength of character who go to these places as social or religious workers and with the sole purpose of overcoming evil with good the moral situation is changed; the task before them normally forestalls

[3]This is, of course ,not suggested as the chief reason for enactment of this law.

temptation; whereas, in case of the youth who spends time there with no purpose but to satisfy his idle curiosity, the situation is most favorable to temptation and ultimately to moral decay.

The majority of individuals are, probably, intermediate between these two groups and are, therefore, subject to temptation in varying degrees. For them self-control is usually regarded as the prime factor in overcoming temptation. Where this self-control is purely negative, however, there is great danger of its breaking down. Lofty ideals and high social purposes are the safest means of eliminating temptation. It is this fact that gives great significance to that saying of St. Paul: "Be not overcome of evil, but overcome evil with good." In case of any individual and under any circumstances it is evidently a matter of moral safety not to be exposed unnecessarily to unwholesome influences. This is probably the meaning of the prayer: "Lead us not into temptation."

Modern education, as well as civil law, has done much to reduce to a minimum the temptations of childhood and youth. Some of these provisions are: compulsory education; extra-curricular school activities; play ground supervision; cooperation of home, church, and civic organizations in keeping young people so fully occupied with wholesome activities that they have neither time for nor inclination toward wrong doing.

The modern method of control differs somewhat from that suggested by some of the New Testament writers in that the more strenuous and repressive method of "crucifying the flesh" is superceded by

the method of control and direction of the bodily appetites and passions in agreement with moral ends. This control is often realized through the so-called method of sublimation by which passions or instincts are expressed in refined and socialized forms. The difference between the old and the new is one of method rather than of purpose.

## PROBLEMS

1. Explain the conditions of temptation and the factors involved.
2. Which is better, to forestall or to overcome temptation? Explain the difference.
3. Describe ways by which various kinds of temptation may be forestalled.
4. Take any concrete case of moral choice and explain the factors that enter into such choice.
5. How is moral choice related to moral growth and to moral freedom?

## Chapter XII

# MEANS AND ENDS: LETTER AND SPIRIT

"And it came to pass, that he (Jesus) went through the cornfields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

"And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

"And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he and they that were with him?

"How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

"And he said unto them, *The sabbath was made for man, and not man for the sabbath:*

"Therefore the Son of man is Lord also of the sabbath." Mark II: 23-28.

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"Then came together unto him (Jesus) the Pharisees, and certain of the scribes, which came from Jerusalem.

"And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

"For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and tables.

"Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

"He answered and said unto them, Well hath Esaias prophesied of you hyocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

"For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death:

"But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

"And ye suffer him no more to do aught for his father or his mother;

"Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

"And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

"If any man have ears to hear, let him hear.

"And when he was entered into the house from the people, his disciples asked him concerning the parable.

"And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

"Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

"And he said, That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

"All these evil things come from within, and defile the man." Mark VII: 1-23.[1]

[2]See also Matthew XV: 1-20.

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." John VI: 26, 27.

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"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John VI: 63.

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"Judge not according to the appearance, but judge righteous judgment." John VII: 24.

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"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans II: 28, 29.

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"Ye are our epistle written in our hearts, known and read of all men:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

"And such trust have we through Christ to God-ward:

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God;

Who also hath made us able ministers of the new testament; *not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*" II Corinthians III: 2-6.

## *Commentary*

The declaration that "The Sabbath was made for man and not man for the Sabbath," embodies a

principle having very wide application. The Pharisees were not alone in their worship of rules, forms, and ceremonies, nor have they been without emulators in all succeeding ages to this day. There are individuals even outside the devotees of any religion who are much given to the worship of rules. For them the all important thing is to make rules and to enforce them literally and on all occasions irrespective of persons and circumstances. They forget that rules are made to be suspended by the authority that makes them whenever greater good will be accomplished by so doing. Under other circumstances rules are, of course, made to be enforced. In religious activities the same error is often made with respect to forms and ceremonies, which are sometimes elevated to the position of ends in themselves.

Clear discrimination of the distinction between means and ends is doubtless what is aimed at in discussions on various occasions between Jesus and the scribes and lawyers. These discussions culminated in each case in formulation of the great principles upon which "hang all the law and the Prophets." As stated by Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thy self."[2]

It does not follow that means may be disregarded, but only that they should be regarded in their proper relations and values, as Jesus indicated in his rebuke of the Pharisees when he said, "Ye pay tithe of mint and anise and cummin, and have omitted the

weightier matters of the law, judgment (justice), mercy, and faith. These ought ye to have done and not to leave the other undone."[2]

Strict adherence to the letter of the law, regardless of the spirit, is usually associated with a narrow, self-centered, self-righteous attitude; whereas, one who is thoroughly devoted to the welfare of his fellow men naturally interprets and administers the law in this spirit. "Truly, the letter killeth, but the spirit giveth life."

[2]Matthew XXII: 37-40. See also the statement of a young Jewish lawyer, Luke X: 25-28.
[3]Matthew XXIII: 23.

## PROBLEMS

1. What ethical principles are implied in the statement, "the Sabbath was made for man, and not man for the Sabbath?"
2. Explain the ethical significance of this statement, "The letter killeth, but the spirit giveth life."
3. Name some specific ways of cultivating the spirit rather than the letter of the moral life.

# PART III

## Qualities of Character

## Chapter XIII

# LOVE—THE FIRST GREAT COMMANDMENT

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord Our God is one Lord:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark XII: 28-31.[1]

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"A new commandment I give unto you, *That ye love one another;* as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." John XIII: 34, 35.

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"In this the children of God are manifest, and the children of the devil: *whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

"For this is the message that ye heard from the beginning, *that we should love one another.*" I John III: 10, 11.

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"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love.

"In this was manifest the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

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[1]See also Luke X: 25-28.

"Beloved, if God so loved us, *we ought also to love one another.*

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"*If we love one another, God dwelleth in us, and his love is perfected in us.*" I John IV: 7-12.

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"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

"*Keep yourselves in the love of God,* looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21.

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"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." I Peter I: 22, 23.[2]

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[2]See also I Peter II: 17; III: 8; and IV: 8.

"*Let love be without dissimulation.* Abhor that which is evil; cleave to that which is good.

"*Be kindly affectioned one to another with brotherly love;* in honour preferring one another;" Romans XII: 9, 10.

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"And the Lord make you to *increase and abound in love one toward another, and toward all men,* even as we do toward you." I Thessalonians III: 12.[3]

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"But I say unto you which hear, *Love your enemies,* do good to them which hate you,

"Bless them that curse you, and pray for them which despitefully use you." Luke VI: 27, 28.[4]

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"Though I speak with the tongues of men and of angels, and have not charity,[5] I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so

that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Corinthians XIII: 1-13.

## *Commentary*

An indispensable element in love of God is love of all that is good. For ethics as an empirical science this is the chief significance of the first great commandment. This love implies devotion to the good,

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[3]See also I Thess. IV: 9, 10; Col. III: 12-14; I Cor. XVI: 14; Heb. XIII: 1; James II: 8.

[4]See also Matt. V: 43-47.

[5]It should be noted that the word *charity* as here used means *love* and is often so translated.

and this, in turn, an enlightened attitude toward it. All of this is necessary to give proper direction to the second great commandment—love of neighbor. What could love of neighbor mean in case of people who are without moral ideals or who place no value upon the moral life?

The facts seem to be that many people's love of God, or of the moral life, is quite overshadowed by a disposition to satisfy their own personal desires—appetites, passions, vanity, or craving for power over others. While the two great commandments are here, for convenience, merged into one—the command to love—and while there is a disposition in ethics to restrict discussion to love of fellow men, the great moral significance of the first commandment cannot properly be omitted, whatever one's attitude may be toward theology or religion. The idea of human or social welfare is meaningless if thought of out of relation to moral ideals to be attained. Realization of moral ideals in individual and social life is the very essence of human welfare. Pursuit of this end in ethics corresponds to seeking first the kingdom of heaven in the religion of Jesus, who promised that all necessary worldly comforts should be added. Modern ethics also recognizes the need of these other things as a means of developing personality. Love of neighbor or of fellow men is manifest in devotion to the cause of human welfare, as that term is here used.

This thought is discussed by the German philosopher, Kant, under the term *good will,* of which Kant says:

"Nothing can possibly be conceived in the world

or even out of it, which may be called good without qualification, except a good will. * * * It is good in itself." Good will, he explains, is volition determined by duty; a will determined by law. That the worth of a man depends upon his *will,* not on his *knowledge,* is one of Kant's cardinal doctrines. This rationalistic doctrine seems somewhat cold and formal in comparison with New Testament doctrine. The contrast, however, is more in the form of expression than in contemplated practical outcome in the moral life. In the teaching of Jesus, for instance, the duty toward fellow men is expressed in the golden rule. Kant's way of expressing himself on this subject is much more ponderous, yet very similar in meaning. He says: "So act that thou canst will as a rational creature that thy maxim (principle of action) become a universal law of conduct."

John Stuart Mill, in his Utilitarianism, brings his ethical theory in more direct relationship with the New Testament, thus:

The utilitarian standard is "not the agent's own greatest happiness, but the greatest amount of happiness altogether.

"As between his own happiness and that of others, utilitarianism requires him to be as strictly impartial as a disinterested and impartial spectator. In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility, To do as one would be done by, and to love one's neighbor as one's self, constitute the ideal perfection of utilitarian morality."

One of the last public utterances of the late Dr. Charles W. Eliot is directly to the point:

"If I had the opportunity to say a final word to all the young people of America, it would be this: Don't think too much about yourselves. Try to cultivate the habit of thinking of others; this will reward you. Nourish your minds by good reading, constant reading. Discover what your life work is, work in which you can be happiest. Be unafraid in all things when you know you are in the right.

"America must cling to ideals and promote them. Selfishness is no less fatal to national than to individual fulfillment.

"The minute you begin to think of yourself only you are in a bad way. You cannot develop because you are choking the source of development, which is spiritual expansion through thought for others.

"And so with the nation. If we remain in purse-proud isolation we may be secure, but that security will be purchased at the cost of our souls. America must take the responsibility vested in her nature and be a partner, not a patron, of all the world.

"Selfishness always brings its own revenge. It cannot be escaped.

"Be unselfish. That is the first and final commandment for those who would be useful, and happy in their usefulness."[6]

## PROBLEMS

1. How is the New Testament idea of God related to ethics?

[6] Collier's, The National Weekly, May 29, 1926.

2. What are the ethical implications of the love of God with respect to (a) Love of truth and right living; (b) Our attitude toward fellowmen?

3. Why is good will toward all mankind essential in ethical theory and practice?

4. Why is each of the two great commandments essential to completion of the other?

5. How does the term "charity" as used in 1 Cor. XIII differ in meaning from the popular usage of that term?

## CHAPTER XIV

# THE EVIDENCE OF LOVE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John III: 16, 17.

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"If ye love me, keep my commandments." John XIV: 15.

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"For this is the love of God, that we keep his commandments: and his commandments are not grievous." I John V: 3.

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"And we have known and believed the love that God hath for us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

"We love him, because he first loved us.

"*If a man say, I love God, and hateth his brother, he is a liar;* for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, *That he who loveth God love his brother also.*" I John IV: 16-21.

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We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

"Hereby perceive we the love of God, because he laid down

his life for us; and we ought to lay down our lives for the brethren.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

"My little children, *let us not love in word, neither in tongue; but in deed and in truth.*" I John III: 14-18.

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"As the Father hath loved me, so have I loved you: continue ye in my love.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

"This is my commandment, That ye love one another, as I have loved you.

"*Greater love hath no man than this, that a man lay down his life for his friends.*" John XV: 9-13.

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Love, in the New Testament, is also manifest in unity of purpose and harmony of action. In Jesus' prayer for his disciples prior to his arrest in Gethsemane he said:

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and *hast loved them, as thou hast loved me.*

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: *for thou lovedst me before the foundation of the world.*

"O righteous Father, the world hath not known thee: but I

have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: *that the love wherewith thou hast loved me may be in them, and I in them.*" John XVII: 20-26.

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"Bless them that persecute you: bless, and curse not.

"Rejoice with them that do rejoice, and weep with them that weep." Romans XII: 14, 15.

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"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

"*Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.*" Romans XIII: 8-10.

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"For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but *by love serve one another.*

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." Galatians V: 13, 14.

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"Bear ye one another's burdens, and so fulfil the law of Christ." Galatians VI: 2.[1]

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"Brethren, if any of you do err from the truth, and one convert him;

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James V: 19, 20.[2]

## *Commentary*

In the everyday experiences of life the evidences of

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[1]See also I Timothy I: 5; V: 1, 2; and II Thess. I: 3.

[2]See also James II: 8, 9; and IV: 11, 12.

love may be observed in the attitude of parents toward their children. The old proverb, "He that spareth the rod hateth the child," has been taken to heart by many stern fathers, who have shown their love for their sons by liberal use of the birch. The purpose of this procedure, when deliberate, is to make a good man out of a delinquent boy. If it is a mistaken method it may be due to want of enlightenment rather than to want of love. The trend of family discipline today is toward the reverse practice; the same love is manifest in over indulgence. What factor is common to these opposite practices other than the mere feeling of love? Do not all normal parents religiously desire the ultimate good of their children? Is that not part of the attitude of love common to parents who indulge in very different disciplinary practices? No enlightened parent of good character would consider the practice of any discipline that is not for the child's own ultimate good.

Is not then love of one person toward another properly shown in doing what will be for that other's best good—his highest and most lasting good? Stating the same principle negatively, love of another person forbids using that person as a means, instead of as an end in himself. This principle is well stated by the philosopher Kant: "Treat every person as an end in himself, never as a means."

It is, of course, self-evident that slavery is in violation of this principle, and therefore of the command to love fellow men. Slavery is, however, only an extreme form of the use of fellow men as means

to the comfort or pleasure of some one else. One of the most manifest examples in current practice is prostitution, including white slavery. This, in many cases, becomes just as much enslavement as was the type of slavery abolished by war. It is, in any case, more degrading and destructive of personality. This then, is also in direct opposition to the second great commandment.

In less striking form the practice of using fellow men as means is found in many modern industries. Industrial managers that regard labor as a commodity, and treat laborers as such, to the end of making the largest profits in business, irrespective of the effect upon the personalities involved in the business, are the legitimate successors of the slave owners of former generations. As a protection to business men who would practice love of neighbor in business much recent legislation has been enacted restraining unscrupulous competitors, the heathens of the business world. These heathens proclaim loudly against any attempt of government to regulate business practices, apparently unconscious of the fact that their own unscrupulous methods are the primary reason for such legislation. When love of fellow men becomes both universal and enlightened, if that time ever comes, such legislation will be unnecessary, as will also all legislation against crime.

The evidences of love and good will toward fellow men, then, are manifest in the treatment of every person as an end in himself and in providing conditions most favorable for each to develop his own personality to the highest possible degree. This is what the nor-

mal parent desires for his child. This desire on the part of the parent, accompanied by appropriate, enlightened attitudes and actions, is also a crowning feature in the development of the personality of the parent.

These same principles, when applied to society at large, will make of the human race an ideal family.

## PROBLEMS

1. "Perfect love casteth out fear." Explain and illustrate.
2. Compare the fruits of love and hate.
3. Enumerate the evidences of parental love that have come under your observation.
4. (a) Give historical examples of love or good will toward all mankind.

   (b) Why do you regard these examples as evidences of good will?
5. From your own experience, give examples of neighborly love.

## Chapter XV

# ON TRESPASS, RECONCILIATION AND FORGIVENESS

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matthew XVIII: 15-17.

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"Then came Peter to him, and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times?

"Jesus sayeth unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matthew XVIII: 21, 22.

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"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke XVII: 3, 4.

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"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not: but went and cast him into prison, till he should pay the debt.

"So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

"Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matthew XVIII: 23-35.

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"And forgive us our debts, as we forgive our debtors." Matthew VI: 12.

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"For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew VI: 14, 15.

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"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there remeberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first to be reconciled to thy brother, and then come and offer thy gift.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matthew V: 21-26.[1]

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

"And again he stopped down, and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, *Neither do I condemn thee: go, and sin no more.*" John VIII: 3-11.

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"And when they were come to the place, which is called

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[1]See also Matthew V: 7.

Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

"Then said Jesus, Father, forgive them; for they know not what they do." Luke XXIII: 33, 34.

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The seventh chapter of The Acts of the Apostles records at length a sermon of Stephen, one of the Seven, then follows the story of his martyrdom:

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

"And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

"And he kneeled down, and cried with a loud voice, *Lord, lay not this sin to their charge.* And when he had said this, he fell asleep." The Acts VII: 54-60.

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"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

"Bear ye one another's burdens, and so fulfill the law of Christ." Galatians VI: 1, 2.

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"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, *forgiving one another, even as God for Christ's sake hath forgiven you.*" Ephesians IV: 31, 32.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

"Forbearing one another, and *forgiving one another*, if any man have a quarrel against any: *even as Christ forgave you, so also do ye.*

"And above all these things put on charity, which is the bond of perfectness." Colossians III: 12-14.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." I Timothy I: 12-17.[2]

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"*Confess your faults one to another*, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James V: 16.

## *Commentary*

The New Testament emphasis upon forgiveness is not to be interpreted as condoning sin; on the contrary, to "love righteousness and hate iniquity" is highly commended. The sinner, however, is not

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[2]See also II Thess. III: 14, 15.

to be regarded as identical with the sin. Sin is to be eradicated; the sinner, saved.

Since ethics as a science deals with types of conduct and the reasons for approving or disapproving any type of conduct as such, it is not concerned with passing judgment upon individuals; although for them it points the way to right conduct and good character.

Forgiveness involves the spirit of love and good will towards fellow men and a desire to redeem them from their evil ways. The act of forgiveness is, however, no less a kindness to self than it is to the one forgiven; cherishing ill-will and a revengful spirit toward another is harmful to self and also tends to create ill-will in the one who is the object of the revengeful spirit. Forgiveness is a constructive force in the development of character; ill-will, revenge, hardness of heart, are destructive.

The principles of individual character development may likewise be applied to communities and to social organizations such as churches, fraternal bodies, states, and political parties. Here the spirit of kindness, tolerance, and helpfulness characteristic of the forgiving spirit is also a constructive force, while the opposite spirit is socially destructive.

Of the various environmental influences upon character by far the most important is the influence of persons; that is, the social environment as a factor in character formation far outweighs all other factors.

What personal characteristics count for most as influences for good? It will be generally conceded that those human characteristics manifest in the

spirit of forgiveness are at least among the most powerful. The spirit is, however, not to be confused with the "molly-coddle" attitude; otherwise, rebuking the evil doer would not have been suggested. An evil doer who is already fully conscious of his immorality and ready to turn away from it needs no rebuke. It happens, however, in many cases that either or both of these conditions may be wanting. The rebuke is designed to be a factor in supplying this moral deficiency. To hold an individual responsible for his acts is a very important factor in developing his character, but especially so when associated with the spirit of helpfulness.

Another aspect of the problem of forgiveness is its application, if it has any, to self; that is, the attitude an individual should take toward his own moral weakness as compared with his attitude toward others in like circumstances. May be forgive himself as freely as he forgives others? This seems to be a case where moderation may well be practiced. While nothing is to be gained by merely pining over moral lapses, neither is anything gained by freely excusing or forgiving one's self for them. Experience shows that the individual can develop his own character best by holding himself to strict accountability, but this without losing courage and energy in vain regrets for events that are beyond the possibility of change. This is not essentially different from his attitude toward others. The individual can, however, apply to himself the principle of accountability much more effectively than he can toward others. This is due in part to the fact that the moral character of the

individual is in some measure determined by his motives, which are very likely to be misunderstood by the casual observer.

Attention is again called to the fact that ethics deals with types of conduct and is not concerned directly with passing judgment upon individuals. In ethics, too, one may love the right and hate the wrong without hating individuals.

As to the method of settling disputes between individuals, it will be noted that the method suggested by Jesus is also now frequently applied to relations between states and nations; i. e., first by diplomacy, and, if this fails, by arbitration, or in place of this, by an International Court of Justice. The principle involved is now generally recognized as one of great merit, both for individuals and for communities.

## PROBLEMS

1. Explain and illustrate the procedure recommended by Jesus in case of one person's trespassing against another.

2. Compare the moral benefits of forgiving (a) to the one forgiven; and (b) to the one who forgives.

3. Should all trespassers be forgiven irrespective of their attitudes and other conditions?

4. Does forgiveness enter in any degree into procedures in the criminal courts? If so, in what way?

5. Is the spirit of forgiveness most manifest in the early or in the later stages of the moral development of the race? Explain and illustrate.

## CHAPTER XVI

# GRATITUDE OR THANKFULNESS

"And let the peace of God rule in your hearts, to the which also ye are called in one body; *and be ye thankful.*

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Colossians III: 15-17.

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"And be not drunk with wine, wherein is excess; but be filled with the Spirit;

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

"*Giving thanks always for all things* unto God and the Father in the name of our Lord Jesus Christ;" Ephesians V: 18-20.

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"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;" II Thessalonians I: 3.

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"As ye have therefore received Christ Jesus the Lord, so walk ye in him:

"Rooted and built up in him, and established in the faith, as ye have been taught, *abounding therein with thanksgiving.*" Colossians II: 6, 7.

## *Commentary*

Gratitude is a much neglected virtue. In the New Testament it usually appears under the name of thankfulness, and most often has reference to one's

attitude toward God. Within the realm of strictly human everyday relationships, however, there is ample need of developing the attitude of gratitude and of giving it appropriate expression. This expression may be only one of simple appreciation. Such appreciation is often the means of inspiring the person to whom it is tendered to further good work and finally to a very high type of service. On the other hand, failure to recognize the good or to manifest gratitude for worthy service may be the cause of discouragement and finally of failure.

Gratitude as a factor in the moral life has, however, also a much wider significance. Gratitude toward humanity, expressed in willing and enthusiastic service, is fundamental in ethics and religion. The thoughtful, educated person of today cannot but realize his great debt to his contemporaries and to the multitudes that have gone before. It has already been indicated that without them he could not be a civilized man at all, to say nothing of his being without all modern conveniences. Until a person realizes these simple facts and develops a deep sense of gratitude toward his fellows, he can not have a sense of moral obligation and a disposition to serve his fellows that is commensurate with the demands of ethics.

Gratitude is, then, not to be regarded as an attitude merely, apart from conduct. Any moral attitude, to be really moral, must find appropriate outward expression. While, in case of gratitude, this expression may properly be in words, it should not end there, but should bear fruit in some sort of return service.

## PROBLEMS

1. Why is gratitude a very important quality of character?

2. In what ways may gratitude toward God be expressed?

3. (a) Why should each person have an attitude of gratefulness toward his fellowmen?

(b) In what ways may this gratefulness be expressed?

## CHAPTER XVII

# STABILITY—STEADFASTNESS OF PURPOSE

"And why call ye me, Lord, Lord and do not the things which I say?

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Luke VI: 46-49.[1]

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"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." The Acts XX: 22-24.

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"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Corinthians XV: 58.

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"Watch ye, stand fast in the faith, quit you like men, be strong." I Corinthians XVI: 13.

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"Let love be without dissimulation. Abhor that which is evil: *cleave to that which is good.*

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[1]See also Matthew VII: 13, 14, 21-29.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another;

"Not slothful in business; fervent in spirit; serving the Lord;

"*Rejoicing in hope; patient in tribulation;* continuing instant in prayer;

"Distributing to the necessities of saints; given to hospitality.

"Bless them which persecute you: bless, and curse not.

"Rejoice with them that do rejoice, and weep with them that weep.

"*Be of the same mind one toward another.* Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Romans XII: 9-16.

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"Prove all things; hold fast that which is good." I Thessalonians V: 21.[2]

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"My brethren, count it all joy when ye fall into divers temptations;

"Knowing this, that the trying of your faith worketh patience.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"*But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

"For let not that man think he shall receive any thing of the Lord.

"*A double-minded man is unstable in all his ways.*" James I: 2-8.

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"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, *with whom is no variableness, neither shadow of turning.*" James I: 17.

"*Behold, we count them happy which endure. Ye have heard*

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[2]See also I Cor. XVI: 13

*of the patience of Job, and have seen the end of the Lord;* that the Lord is very pitiful, and of tender mercy." James V: 11.

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"Speaking of the wicked, Peter says:

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

"Having eyes full of adultery, and that cannot cease from sin; *beguiling unstable souls*: an heart they have exercised with covetous practices; cursed children:

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

"But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet." II Peter II: 12-16.

## *Commentary*

A prime factor in the development of character is the selection and steadfast pursuit of life purposes. These life purposes will include a life's vocation as one of major concern. The value of stability in the pursuit of a vocation is evident, especially in the professions. One who for years devotes himself thoroughly to a profession has continuous growth in professional knowledge and skill, and consequently in powers of service. The same is true in some measure of mechanics, merchants, bankers, and workers in numerous other vocations.

There is a youthful period of experimentation in vocations. An immature person has to find out what

his interests and abilities are. After this experimental stage, however, fluctuation of vocational aims involves great personal and social loss. A person who frequently changes his occupation usually gets very little satisfaction out of his work and also reduces his possible service to society. Even one such change in middle life may yield these undesirable results.

In business pursuits there is the problem of the relation of the "ups and downs" of business to steadfastness of purpose. The successful business man usually has to take a long range view of his business, to have definite, settled policies, and to arrange to have the prosperous years carry the burdens of the unprosperous ones. All of these conditions are essential to the stability of any business. The business man who deserts his business in time of adversity to experiment with some other business which for the moment looks better, is likely to realize the force of the pronouncement of Jacob upon the head of Reuben: "Unstable as water, thou shalt not excel."

It is in the realm of social and moral pursuits, however, that the characteristic of stability has its greatest significance. In this connection one of the great sources of instability is moral skepticism, commonly associated with extreme individualism. Great historic examples of this are the Sophists in ancient Athens and a group of 18th century philosophers in Western Europe. There is also some indication of the same tendency in some of the realistic literature of the 20th century. The fundamental point of difference between Socrates and the Sophist is fundamental to this day: Is the individual man the

measure of all things in the realm of the moral life; or is Man (humanity) the measure of this life? Moral faith is rooted in the concept of humanity, which is above each and every individual man. A self-centered ethical theory that sets the individual above humanity easily passes into skepticism, and this in turn is favorable to instability and moral decay. The facts are that strong, steadfast character does not and cannot grow out of moral skepticism; this type of individualism tends to destroy itself and also the society of which it is a part. On the other hand, the individual realizes his highest and greatest self only by living for humanity, and this with clear vision and steadfastness of purpose.

## PROBLEMS

1. Why is steadfastness of purpose an important factor in the moral development of youth?

2. Give illustrations of the value of stability (a) in the pursuit of a profession; (b) in the management of a business; (c) in family life and relations.

3. (a) How is the quality of stability related to success of popular government?

(b) Give examples of the evil consequences of chronic instability in government.

4. (a) Are the ideas of stability and progress necessarily opposed to each other?

(b) If not, show how stability as a quality of character may be an important factor in furthering social progress.

## CHAPTER XVIII

# SINCERITY

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

"But when thou doest alms, let not thy left hand know what they right hand doeth:

"That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

"After this manner therefore pray ye: Our father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen." Matthew VI:1-13.[1]

[1]See also Luke XVIII: 9-14.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Matthew VI: 16-18.

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"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

"And the chief seats in the synagogues, and the uppermost rooms at feasts:

"Which devour widow's houses, and for a pretence make long prayers: these shall receive greater damnation." Mark XII: 38-40.[2]

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"In the mean time, when they were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

"Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." Luke XII: 1-3.

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"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

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[2]See also Luke XX: 45-47.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

"Woe unto you, ye blind guides which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

"Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

"And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

"Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

"Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

"And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

"And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

"Ye blind guides, which strain at a gnat, and swallow a camel.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

"And say, If we had been in the days of our fathers, we

would not have been partakers with them in the blood of the prophets.

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

"Fill ye up then the measure of your fathers.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matthew XXIII: 13-33.[3]

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"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

"Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

"Thou that makest thy boast of the law, through breaking the law dishonourest thou God.

"For the name of God is blasphemed among the Gentiles through you, as it is written.

"For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

"And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost trangress the law?

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans II: 21-29.

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"Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans XIII: 13, 14.

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[3]See also Luke XI: 37-44.

"For our exhortation was not of deceit, nor of uncleanness, nor in guile:

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

"For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:

"Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

"But we were gentle among you, even as a nurse cherisheth her children:

"So being affectionately desirious of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." I Thessalonians II: 3-8.[4]

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"Jesus saw Nathanael coming to him, and said of him, Behold an Israelite indeed, in whom is no guile!" John I: 47.

## *Commentary*

Sincerity is an essential quality of religion. The term "religious hypocrite" seems to be self-contradictory. What is really meant is that religion is being used as a cloak to mask some selfish or other immoral motive. This is a reason why the so-called "religious hypocrite" is so universally despised. This accounts also for the severe denunciation of pious hypocrites.

Sincerity is as essential to good character as it is to religion. The flatterer and double dealer may succeed for a time, but ultimately he will lose the confidence and respect of his associates. By these methods any temporary gain is dearly purchased, as

they soon not only lose their power to purchase, but they become a great liability to their possessor.

The inclination toward some degree of hypocrisy is often manifest in persons who are ambitious for social distinction, for political preferment, or for popularity in office. This type of officer usually comes to an unhappy and untimely end; that is, insincerity brings about the very thing it was intended to forestall.

On the contrary, the administrator whose attitude is thoroughly sincere, who makes no false representations and no promises that he does not intend to fulfill, normally grows in strength and security. When he does go out of office he goes with good moral reputation and good conscience; also with much better chance of being returned to office than does one of opposite character.

It is often suggested that perfect sincerity will not work in the social world; that it is necessary to be polite, and politeness forbids anything that may be unpleasant. Sincerity in social relations does not require that a person shall tell all he knows, thinks, and feels. It does, however, require that he shall not misrepresent his thought or feeling when it is expressed. In no case, however, is there justification for associating frankness with brutality or hatred. On the other hand, misrepresentation is not generally kindness at all, as intended, but only a block in the way of better mutual understanding and of individual and social progress. The sincere, frank criti-

[4]See also I Peter III: 10.

cisms so freely indulged in within the family may after all be kinder than the methods of so-called polite society. The habit of frankness may help to develop in all that quality of character variously called humility, meekness, teachableness—a characteristic quite compatible with friendliness and absolutely essential to progress; nor is humility in conflict with a fair and truthful appreciation of one's attainments and capabilities.

In the field of politics it will be admitted that statesmanship must be built upon a firmer foundation than a mere disposition to please. Political or any other sort of greatness usually comes out of a sincere effort to know what is right and to do it. This is seldom accomplished without offense to some and often to many associates or other contemporaries. Jesus, it is conceivable, might have made himself acceptable to his contemporaries, even pleasing to them, but at the sacrifice of his greatness, his leadership, his character, and ultimately of his great service to mankind.

Any sort of defense of insincerity is based upon a myopic view of life and human welfare. Sincerity is not only right but, in the most profound sense, it pays.

## PROBLEMS

1. Explain why insincerity is directly opposed to both religion and ethics.
2. Why is the "religious hypocrite" so universally disliked?

3. Enumerate the chief vices for which the Pharisees were rebuked by Jesus. Give concrete illustrations.

4. Explain why sincerity, even in a mistaken cause, generally wins confidence.

5. How is sincerity as a quality of character related to moral and religious growth?

6. (a) Show how sincerity on the part of members of a community is a social asset to that community.

(b) Under what conditions may this quality of character contribute toward moral progress?

## CHAPTER XIX

# TRUSTWORTHINESS

"Watch therefore, for ye know not what hour your Lord doth come.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

"Blessed is that servant, whom his lord when he cometh shall find so doing.

"Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, My lord delayeth his coming.

"And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew XXIV: 42-51.[1]

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"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

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[1]See also Luke XII: 35-48.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds.

"And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

"And the second came, saying Lord, thy pound hath gained five pounds.

"And he said likewise ot him, Be thou also over five cities.

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

"For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

"(And they said unto him, Lord, he hath ten pounds.)

"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." Luke XIX: 11-26.[2]

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"He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke XVI: 10-12.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

"Moreover, it is required in stewards that a man be found faithful." I Corinthians IV: 1, 2.[2]

## *Commentary*

The New Testament citations on this topic are for the most part from the parables of Jesus, which use the common everyday experiences of the people as means of teaching spiritual truths. The principle of trustworthiness is illustrated by examples of individuals entrusted with the care and use of material goods, the thought being that if men are not faithful in these things they cannot be trusted with the greater riches of the Kingdom of God.

From the standpoint of moral obligation individuals are responsible for the use and development of their native talents no less than for their material possessions. Native talent is more surely a gift of God or of nature than is material wealth. For the conservation, wise use, and development of these talents every individual is morally responsible. From the point of view of religion this is an obligation toward both God and man. From a purely secular standpoint it is an obligation to humanity; an obligation that follows from the principle of justice and the facts of human solidarity. Truthworthiness, in the broad sense, is the faithful carrying out of all moral obligations. Those obligations that have to do with the moral, social, and spiritual welfare of man-

[2]See also Matthew XXV: 1-30.
[3]See also I Thess. IV: 6.

kind are surely most important. Because the parables refer to material trusts there is some danger of the reader's getting a wrong sense of values. The kind of trust involved in care of material things is easier to understand, and is, therefore, used to illustrate the principle; in this connection wisdom is also used in the narrower sense, referring to the management of material affairs. These illustrations are designed to lead to appreciation of the higher values and more spiritual trusts such as that given by Jesus to Peter: "Feed my sheep."

Trustworthiness is developed in the individual through exercise of responsibilities, little responsibilities in childhood with gradual increase until great responsibilities can be born successfully. This is one of the most important means of character development.

The great, outstanding characters of history have generally been the trustworthy bearers of the greatest of human responsibilities.

## PROBLEMS

1. Show how absence of the quality of trustworthiness may be disastrous in case of: (a) an employee in a bank or in a store; (b) a building contractor; (c) a plumber.

2. Describe some ways by which trustworthiness may be developed in youth.

3. (a) Give some examples from secular history of trustworthiness as a quality of greatness in men.

(b) Give illustrations of how this quality of character was shown by Jesus in his ministry.

(c) Give illustrations of this same quality in other New Testament characters.

4. Explain the value of trustworthiness in national and international affairs.

## CHAPTER XX

# MORAL COURAGE

### *A. Courage Exemplified by Jesus*

1. When he rebuked, the scribes, Pharisees, and lawyers.

"And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

"And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness,

"Ye fools, did not he that made that which is without make that which is within also?

"But rather give alms of such things as ye have; and, behold, all things are clean unto you.

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

"Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

"Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not burdens with one of your fingers.

"Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

"Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

"Therefore also said the wisdom of God, I will send them

prophets and apostles, and some of them they shall slay and persecute:

"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

"From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

"*And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;*

"*Laying wait for him, and seeking to catch something out of* his mouth, that they might accuse him." Luke XI: 37-54.[1]

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2. When he healed on the Sabbath day.

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

"And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

"And he laid his hands on her: and immediately she was made straight, and glorified God.

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

"And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke XIII: 11-17.

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[1]See also Matthew XXIII: all.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethseda, having five porches.

"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

"And a certain man was there, which had an infirmity thirty and eight years.

"When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

"Jesus saith unto him, Rise, take up thy bed, and walk.

"And immediately the man was made whole, and took up his bed, and walked: and on the same day was a sabbath.

"The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed.

"He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

"Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

"And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

"Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

"The man departed, and told the Jews that it was Jesus, which had made him whole.

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day." John V: 1-16.[2]

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[2]See also Luke XIV: 1-6; Matthew XII: 10-21.

3. When he publicly declared his ministry.

"If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

"Judge not according to the appearance, but judge righteous judgment.

"Then said some of them of Jerusalem, Is not this he whom they seek to kill?

"But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

"Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

"But I know him: for I am from him, and he hath sent me.

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come." John VII: 23-30.

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"And it was at Jerusalem the feast of the dedication, and it was winter.

"And Jesus walked in the temple in Solomon's porch.

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

"Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

"But ye believe not, because ye are not of my sheep, as I said unto you.

"My sheep hear my voice, and I know them, and they follow me:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

"I and my Father are one.

"Then the Jews took up stones again to stone him.

"Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me?

"The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

"Jesus answered them, Is it not written in your law, I said, Ye are gods?

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

"If I do not the works of my Father, believe me not.

"But if I do, though ye believe not me, believe the works; that ye may know, and believe that the Father is in me, and I in him.

"Therefore they sought again to take him; but he escaped out of their hand." John X: 22-39.

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4. When he submitted to arrest without effort to escape or to offer physical resistance; this in face of anticipated death by crucifixion.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

"He went away again the second time, and prayed, saying,

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

"And he came and found them asleep again: for their eyes were heavy.

"And he left them, and went away again, and prayed the third time, saying the same words.

"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

"And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

"And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

"Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

"But how then shall the scriptures be fulfilled, that thus it must be?

"In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

"But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled." Matthew XXVI: 36-56.[3]

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[3] See also Mark XIV: 26-50; Luke XXII: 39-53.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

"And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

"Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

"As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

"Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

"*Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way.*" John XVIII: 1-8.

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*B. Courage Exemplified by the Disciples*

1. By Peter and his Associates.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

"And beholding the man which was healed standing with them, they could say nothing against it.

"But when they had commanded them to go aside out of the council, they conferred among themselves,

"Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

"But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard.

"So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

"For the man was above forty years old, on whom this miracle of healing was shewed.

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

"For to do whatsoever thy hand and thy counsel determined before to be done.

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

"By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thine holy child Jesus.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." The Acts IV: 13-33.

Peter and associates continued to preach publicly and were again arrested.

"And when they had brought them, they set them before the council: and the high priest asked them,

"Saying, Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

"When they heard that, they were cut to the heart, and took counsel to slay them." The Acts V: 27-33.

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2. By Paul.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the Grace of God.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

"Wherefore I take you to record this day, that I am pure from the blood of all men.

"For I have not shunned to declare unto you all the counsel of God." The Acts XX: 22-27.

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"And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

"And the same man had four daughters, virgins, which did prophesy.

"And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

"And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

"And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

"Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

"And when he would not be persuaded, we ceased, saying, The will of the Lord be done." The Acts XXI: 8-14.

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3. By Stephen.

Stephen was chosen one of the seven to look after temporal affairs of the church, but he also continued his spiritual ministry.

"And Stephen, full of faith and power, did great wonders and miracles among the people." The Acts VI: 8.

He was arrested. When questioned by the high priest he replied with an extended expository discourse with this rebuke by way of conclusion:

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

"Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

"Who have received the law by the disposition of angels, and have not kept it.

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

"And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." The Acts VII: 51-60.

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*C. As Taught by the Apostles*

1. By Peter.

"And who is he that will harm you, if ye be followers of that which is good?

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

"Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

"For it is better, if the will of God be so, that ye suffer for welldoing, than for evildoing." I Peter III: 13-17.

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"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.

But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." I Peter IV: 12-16.

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2. By Paul.

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

"For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Ephesians VI: 10-20.

## *Commentary*

Courage is one of the four cardinal virtues of the Greeks; it is a virtue that is universally admired by all peoples in all ages. Among the less developed morally, however, emphasis is placed upon martial

courage and other manifestations of so-called physical courage. In case of persons and societies that have attained a high state of moral development the virtue of courage is manifest in defense of truth and justice and in the interest of the permanent welfare of mankind. This is commonly called moral courage. It calls for ability to stand boldly for right in face of derision, material loss, social ostracism, or even jeopardy of life. Thus moral courage often includes physical courage, manifested as courage to sustain loss even unto death, rather than to engage in physical aggression. Some of the highest manifestations of moral courage may be mistaken by the morally backward for cowardice; yet the non-resistant attitudes shown by Jesus on various occasions are probably the highest manifestations of his great moral courage.

The meek and lowly man of Nazareth is not commonly thought of as a type of the courageous man. The term, "Lamb of God," applied to him, seems rather remote from that virtue so admired by primitive men. Furthermore, in the New Testament, scarcely anything is said directly of courage as a virtue; much less than in the Old Testament. The repeated admonition to Joshua, "Be strong, and of good courage," is directly related to the martial life of the early Hebrews and is somewhat in contrast with Jesus' admonition to Peter in Gethsemane, "They that yield the sword shall perish by the sword."

Yet notwithstanding this absence from the New Testament of comment about courage in the abstract, this historical record, especially the Gospels and the Acts of the Apostles, contain the finest ex-

amples of moral courage in all history. Jesus' denunciation of the hypocrisy of the scribes and Pharisees brought upon him their undying enmity, which finally led to his crucifixion. Although he anticipated this outcome of his ministry he did not cease to denounce the pretensions of these hypocrites. When Jesus healed the sick on the Sabbath, he did so, on some occasions at least, in face of a charge of violation of the Mosaic law with death penalty attached. When he publicly declared his divine mission in response to the efforts of his Jewish enemies to entrap him, he faced a charge of blasphemy for which the Mosaic law also provided capital punishment. It was only the restraining power of Roman rulers and Roman law and in some instances of a multitude of believers, that saved him from immediate destruction. The final test of his moral courage, however, was that night in the Garden of Gethsemane when he submitted to arrest, was deserted by his disciples, and went without friend or associate to his fateful trial and torturous death. This is one of the greatest examples of moral courage, although its non-resistant form is quite in contrast with martial courage.

The apostles later emulated their Master in the boldness with which they carried on the cause of Christianity and in the endurance of the penalties that were heaped upon them.

These are all splendid examples of how consecration to a great cause enables one to overcome all obstacles and to endure all things for the sake of the cause. They very well illustrate the power of sincere faith in the cause of human salvation and the value

of moral courage in bringing about the desired end.

Now, no less than two thousand years ago, moral courage wins in the end. Now, as then, there is the risk of immediate loss of prestige and indefinite postponement of recognition of true worth. As the world becomes more enlightened, however, the chances of immediate recognition of the worth of a morally courageous individual are improved. So it has happened in recent times that men of great moral courage have sometimes been recognized for their worth by their own generation. Certainly the demand for such men in places of public responsibility is growing. It is partly because this demand is not unanimous that there is still need of great moral courage. It is an every day demand in public life, not upon officials alone, but upon every citizen. It calls for defense of constitution and laws enacted for the welfare of humanity, but resisted by some individuals because these laws interfere with their private gain or with their individual indulgences. It is always easier to yield to these objectors than it is to stand boldly in defense of policies directed towards the ultimate good of mankind. This kind of defense is often held up to ridicule as the work of over-pious individuals; the term, "professional reformers" and other such epithets are used freely in reply to arguments, all of which indicate the absence of sound thinking on the part of the one who uses them. They indicate a want of clearness of thought in regard to the problems involved, or a substitution of narrow selfish interests for sound moral judgment and public spirit.

## PROBLEMS

1. Explain how it is possible for a person to have both great courage and great meekness.

2. Explain and illustrate the meaning of these metaphors, "the Lamb of God" and "the Lion of the tribe of Judah."

3. Give illustrations of how moral courage has been a very important factor in the history of religion.

4. Give examples of the part played by moral courage (a) in political progress; (b) in social reforms.

5. Why is moral courage more widely admired than manifested?

6. By what means may a youth cultivate moral courage?

## CHAPTER XXI

# COVETOUSNESS

In numerous places in the Gospels the Ten Commandments, including covetousness, are reaffirmed; e. g., Mark VII: 20-23, already quoted in Chapter X.

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"Be ye therefore followers of God, as dear children;

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

For this ye know that no whoremonger, nor unclean person, nor *covetous man, who is an idolater,* hath any inheritance in the kingdom of Christ and of God." Ephesians V: 1-5.

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"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness,* which is idolatry:

"For which things' sake the wrath of God cometh on the children of disobedience." Colossians III: 5, 6.

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"*Let your conversation be without covetousness;* and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews XIII: 5, 6.

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"In his farewell address to the elders of Ephesus, Paul speaks thus:

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

"*I have coveted no man's silver, or gold, or apparel.*

"Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." The Acts XX: 32-34.

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"But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

"I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

"I can do all things through Christ which strengtheneth me." Philippians IV: 10-13.

## *Commentary*

The development of modern biology and the behavioristic psychology has tended to direct all scientific study of human nature and character to overt acts. This point of view and method has also characterized some of the recent studies in character education, all of which tends to minimize the importance of ideals and attitudes.

It is true that overt action is the matter of major concern in the relations of primitive peoples, as it is also in the Ten Commandments. The tenth of these Commandments, however, is concerned with a condition of mind and puts under the ban the all too common disposition to harbor that attitude called covetousness. Observance of this commandment would forestall many of the overt acts condemned in the preceding commandments; e. g., theft, adultery, murder.

Any attempt to control conduct that ignores attitudes and ideals is doomed to ultimate failure. Among the unwholesome attitudes may be named, in addition to covetousness, and often closely associated with it, selfishness, pride, envy, and ill will.

How may covetousness be overcome? By two methods: by the limitation of desires for material things or other goods that cannot be shared by all who have the capacity and energy to acquire; and by centering ambition primarily upon spiritual goods, in the broad sense of that term as it is used in philosophy; i. e., all non-material goods such as knowledge, wisdom, artistic appreciation, and moral and religious values. High attainment in any one of these does not prevent anyone else from sharing equally in the same values; on the contrary, high attainment by one helps rather than hinders others. This is not to deny the value of material possessions, nor to detract from their importance as means to spiritual ends. They should, however, be regarded always as means, never as ends in themselves. They should also be so managed as best to provide equal opportunities to all for spiritual growth in proportion to capacity and legitimate ambition. This is a major problem of social justice and a chief function of the state.

The Stoic attitude of limiting desires instead of trying without limit to satisfy them, had in it an element of moral value. It requires, however, much wisdom to use and not to abuse this quality of character. It should not be applied to desire for spiritual attainments, either individual or social; that is, it

should not be permitted to interfere with individual and social progress.

Covetousness is commonly associated with ambition for self-gratification or self-exaltation. Ambition directed toward social progress commonly eliminates covetousness.

## PROBLEMS

1. Why is a covetous man called an idolater?
2. Enumerate (a) some of the causes of covetousness; and (b) some of its consequences. Give illustrations.
3. (a) What phases of contemporary social conditions tend to stimulate development of covetousness.

(b) What, if anything, may society do to correct these evils?

4. Suggest some ways by which a youth may forestall development of the attitude of covetousness.

## CHAPTER XXII

# HOSPITALITY AND LIBERALITY IN GIVING

"Then said he (Jesus) also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind:

"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke XIV: 12-14.

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A noteworthy series of exhortations pertaining to conduct includes the following:

"Distributing to the necessity of saints; given to hospitality." Romans XII: 13.

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"Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may bound to every good work:

"(As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever.

"Now he that ministereth seed to the sower both minister

bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

"Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

"While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

"And by their prayer for you, which long after you for the exceeding grace of God in you.

"Thanks be unto God for his unspeakable gift." II Corinthians IX: 5-15.

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"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, *that he may have to give to him that needeth.*" Ephesians IV: 28.

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"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, *given to hospitality*, apt to teach;" I Timothy III: 2.

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"For a bishop must be blameless, as the stewart of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

"*But a lover of hospitality*, a lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus I: 7-9.

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"Use hospitality one to another without grudging." I Peter IV: 9.

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"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews XIII: 2.

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"When the Son of man shall come in his glory, and all the

holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Oh when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew XXV: 31-46.

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" The Acts XX: 35.

## *Commentary*

Hospitality and liberality in giving or in sharing material goods and comforts with immediate associates, or others received as guests, are virtues quite common among primitive peoples. "Such as I have that give I unto thee" is representative of a wholehearted attitude characteristic of some races of people who were but recently rated as savages. This attitude is also not uncommon among peoples who are by force of circumstances isolated from their fellows much of the time, such as dwellers on ranches. Hospitality, however, means much more than giving or sharing material goods; it includes also a generous, friendly attitude, making people mentally as well as physically comfortable. In this respect the example of Epicurus is well worthy of consideration. This aspect of his character is too commonly overlooked because of the popular meaning that has become attached to the term Epicurean. Epicurus sought pleasure in association with friends under the most simple and unpretentious conditions. Satisfactions were obtained in conversation rather than in expensive food or in labor-making forms of service. Plain living greatly reduces expense and physical labor and, therefore, tends to make the practice of hospitality within the reach of all. High thinking adds nothing

to material costs but very much to the joys and lasting benefits of hospitality.

The tendency in modern society is to make entertaining so formal and elaborate as to take all the joy and personality development out of it. It often becomes chiefly a method by which the rich exhibit their wealth, and by which their social rivals of more moderate means become financially and sometimes morally ruined.

A great need of the present is a nearer approach to the simple life—a type of life that will eliminate mere display of wealth and consumption of costly things, and will substitute for these cultivation of intellectual, moral, aesthetic, and spiritual values. In a society of this type these values may be fully shared by all in the community life.

These conditions will also make liberality in giving easier, not simply as charity, however; but as a matter of justice to individuals and to communities. This will include giving to public causes as well as to meet the needs of unfortunate individuals. The older distinction between justice and benevolence is being broken down as students of ethics acquire a broader vision of human relations and obligations. Giving in proportion both to private and public need and to one's ability to give has become recognized as a moral obligation. One of the manifestations of the moral character of the individual is his willingness thus to give, and that without recompense.

Through application of science to social work great progress is being made over the methods of charity practiced in New Testament times; although

these ancient methods still persist in some communities. The more scientific methods now current in organized charities have largely eliminated the personal relations between giver and receiver, without interfering with the opportunity of the giver to be liberal. Behind it all is an effort to make the giving most effective in terms of developing personalities, which often calls for giving in the form of personal service that will help people to help themselves, instead of pauperizing them through charity.

## PROBLEMS

1. (a) In the transition from primitive to modern urban life should hospitality as a quality of character be diminished, or should it be transformed and manifested on a higher plane?

(b) If the latter, how should it be transformed, and how manifested?

2. Why is giving without recompense most to be commended?

3. Explain how giving may be robbed of its moral quality by the attitude of the giver. Illustrate from life and from literature.

4. Compare modern methods of administering charity with the methods of New Testament times.

5. Give examples of how hospitality and liberality may be manifested by a person of very limited economic resources.

6. Explain why "it is more blessed to give than to receive."

## CHAPTER XXIII

# TEMPERANCE

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

"And as he reasoned of righteousness, *temperance,* and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." The Acts XXIV: 24, 25.

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"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans XIII: 13, 14.

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"Wherefore be ye not unwise, but understanding what the will of the Lord is.

"*And be not drunk with wine,* wherein is excess; but be filled with the Spirit;

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

"Submitting yourselves one to another in the fear of God." Ephesians V: 17-21.[1]

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;" I Peter II: 11.

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[1]See also Eph. IV: 17-32; I Timothy II: 2-7; Titus I: 7-11; and II: all; and III: 1-8.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

"Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

"Who shall give account to him that is ready to judge the quick and the dead.

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." I Peter IV: 1-7.[2]

## *Commentary*

The term *temperance* in Greek ethics has a very wide meaning; it includes all forms of self-control as they relate to a rational, moral life. The Greeks generally were much inclined to identify it with moderation or a mean between extremes. Aristotle worked out a whole scheme of virtues on this basis.

In recent times temperance has come to mean abstinence from use of intoxicating drinks as a beverage. This may have come about from the fact that one who does thus indulge usually becomes very intemperate in many other ways.

In the wider meaning of this term a large proportion of the moral teaching of the New Testament

[2]See also I Peter V: 8, 9.

may be classified as temperance teaching. The type of life that Paul and his associates called living in agreement with the spirit and in opposition to fleshly lusts is in modern ethics called self-control or self-direction in agreement with moral ideals. Since, however, these various phases of the moral life are dealt with under other headings, the term temperance in this commentary is used in the narrower and more popular sense.

Those who justify use of wine as a beverage by pointing to the fact that it was in common use in Palestine in New Testament times, and that its use, except in excess, was not specifically condemned, have not given sufficient attention to two important facts; i. e., the conditions that generally prevailed in Palestine; and the newer knowledge and correspondingly higher standards that have since developed.

As to the first of these points, the soil and climatic conditions in Palestine are much more favorable to grape production than to most other crops. This is due to there being extensive tracts of uneven and often rocky soil and to the extreme dryness of its semi-tropical climate. Also, until recent times the only practical method of conserving grapes for use throughout the year was by turning the juice into wine.

In most parts of Palestine sanitary drinking water is hard to obtain. In many places, including Jerusalem, except during the time it was supplied with spring water from Solomon's pools,[3] the people were

[3]There are, of course, places in Palestine besides Solomon's pools where pure spring water is available.

dependent chiefly upon collection of rain water in pools. Between the heat of a Palestine summer and the long periods of drought it may be, from a medical point of view, there was more safety, if not more wisdom, in substituting a little wine, "for the stomach's sake." It is also a fact that the wine most commonly used, if we may judge by more modern customs, was of the sour and comparatively non-intoxicating variety—the kind that quenches the thirst without stimulating desire to drink in excess.

This explanation is offered not as an excuse for the use of wine in general, nor for its use at all under conditions that prevail in a modern civilized country, but only to throw light upon the reasons for this practice under conditions very different from those that now prevail among western nations.

As to the second point, temperance, as a modern problem, must be considered on its merits under existing conditions, and in the light of all human experience with respect to this problem. For a generation past the bad physiological effects of alcoholic drinks have been taught in the schools; this knowledge was not available to the ancients. More recently attention is forcefully called to the great danger to life and limb resulting from use of intoxicants. This danger is not to the user alone, but to everyone who may cross his path. The complex conditions of modern transportation demand that everyone who ventures out, either as driver or as pedestrian, have full command of his senses and his muscles. There is also now a keener appreciation of the very great moral and social ill-effects of the use of alcoholic

beverages. The havoc wrought to the character of the individual and the injustice to his family and associates is far more important than are the bad physiological effects, which have been so much emphasized in the schools.

Those who would have abolished slavery before the Civil War were often confronted with opponents who appealed to the Bible in support of slavery. Defenders of light wines and beers do not so often make this appeal now, although in relation to biblical literature the two problems are somewhat analogous.

The real problem of prohibition, however, is not whether legal restriction is an infringement of human rights, but rather will mankind be better in the highest sense of that term with or without such legal restriction. The moral standards both of the New Testament and of modern ethics call for support of public policies on the basis of public welfare—the welfare of both present and future generations. No one can properly claim either individual or natural rights that conflict with the permanent welfare of humanity. If the claim to natural rights can be justified at all, surely the right of the child to favorable environment, both natural and social, for his moral development will take precedence of any claim adults may set up to unrestricted indulgence of their appetites.[4]

[4]The questions of the prohibition of the use of intoxicating drinks and of the physiological, the mental, the social, and the economic effects of the use of alcoholic beverages are very fully discussed from a scientific point of view by Professor Irving Fisher in his book, Prohibition at Its Worst, The Macmillan Co., 1926.

## PROBLEMS

1. (a) Explain the meaning of temperance as used by the Greeks in their four cardinal virtues.

(b) What other term or terms in current use have much the same meaning as did temperance to the Greeks?

(c) In what respects do the Greek and the New Testament ideas of temperance differ, and in what respects are they alike?

2. (a) Why is temperance with respect to the use of intoxicating drinks coming to be identified with total abstinence from the use of such beverages?

(b) What have changed conditions to do with the change in thinking on this problem?

(c) What would be the probable consequences of general use of intoxicating drinks under present conditions?

3. What is or ought to be the relation between temperance legislation and temperance education?

## CHAPTER XXIV

# INDUSTRY

"And now, brethren, I (Paul) commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

"I have coveted no man's silver, or gold, or apparel.

"Yea, ye yourselves know, that *these hands have ministered unto my necessities, and to them that were with me.*

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" The Acts XX: 32-35.

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"For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." I Thessalonians II: 9.

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"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

"And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

"And that ye study to be quiet, *and to do your own business, and to work with your own hands,* as we commanded you;

"That ye may walk honestly toward them that are without, and that ye may have lack of nothing." I Thessalonians IV: 9-12.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

"For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

"Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

"Not because we have not power, but to make ourselves an ensample unto you to follow us.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." II Thessalonians III: 6-12.[1]

## *Commentary*

The passages here quoted emphasize manual labor. This was then the predominant form of labor. Paul was himself a tent maker and taught industry by example. The early communistic tendencies of the church and the methods of charity practiced made imperative the obligation on the part of each member to produce in proportion to his ability. Any other policy would mean impoverishment of the group, which seems, in fact, to have been the condition of the church at Jerusalem. Labor, no less than invention, is a child of necessity. A communistic system, or an extensive practice of charity for the poor, seems to many individuals to lighten or remove necessity; whereas necessity is really shifted from the individual to the group. It is, however, difficult for the individual to realize this or to feel the urge of it.

[1]See also Romans XII: 11; Ephesians IV: 28.

The early intense enthusiasm for spiritual things tended to overshadow the necessity of perpetuating a material basis of life. As the churches grew in numbers and years this necessity became very manifest and is expressed with emphasis in the epistles of Paul.

Under present conditions there is equal need of emphasizing industry as a quality of character. There is now, however, as much need of mental as of physical labor; those that have tried it know that thinking is hard work. The burdens of manual labor are often greatly increased because some people are too lazy mentally or do not take time to plan their work. Thus the muscles may be overworked while the nervous system is all the time on vacation.

There is, too, very frequently a disposition on the part of some to look down upon work that involves the manual element. And since it requires a long period of hard mental work to learn a profession and continued hard work to practice it, these individuals elect neither manual labor nor professional work. They prefer to escape both in favor of quick and easy ways of making money. This accounts for the popularity of the "selling game," so called. "Find something to sell that has in it a big graft" represents this type of vocational wisdom. This attitude is not only a manifestation of laziness and an illustration of the love of money as a root of evil; it is rejection in practice of the fundamental moral basis of all vocations—a willingness to make service to fellow men the first consideration.

This is not an effort to discredit merchandising, insurance, or real estate as vocations. It is only a

protest against abuse of these and kindred occupations. These abuses are the outcome of the "get-rich-quick" and "easy money" ambitions. These abuses can be corrected only by substitution therefor of that great social ideal, love of neighbor, which expresses itself in service of fellow men. With this change of attitude and purpose labor becomes, not a curse, but a source of the most lasting satisfactions. To know the joy of socially valuable work well done should be the aim of all vocational training. To realize this aim is to make allies of industry and ethics.

## PROBLEMS

1. (a) What are the essential differences between work and play?

(b) What characteristics do they have in common?

2. Explain the relative places and importance of work and play in the development of children and youths.

3. Why is early development of the habit of industry essential to success?

4. What other qualities of character does the habit of industry tend to develop?

5. It is said that "thinking is hard work." In what ways is this true?

6. (a) Explain how manual labor may be lightened by mental labor. Give illustrations.

(b) Show how some degree of manual labor may contribute toward mental accomplishment.

7. Why are all, rich and poor alike, morally obligated to work?

# PART IV

## Applications to Social Institutions

## CHAPTER XXV

# PROPERTY

The right to hold property under some conditions, at least, is indirectly recognized in the command, Thou shalt not steal; this command is often directly reaffirmed in the New Testament. The Gospels, however, lay great emphasis upon the subordinate place of property as compared with other values; this is shown by the following:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

"For where your treasure is, there will your heart be also." Matthew VI: 19-21.

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"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. *Ye cannot serve God and mammon.*

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

"*But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.*

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matthew VI: 24-34.

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Following the parable of the unjust steward is this comment:

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke XVI: 9-12.

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"Recompense to no man evil for evil, *Provide things honest* in the sight of all men." Romans XII: 17.

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"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Ephesians IV: 28.

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"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I Timothy V: 8.

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"But godliness with contentment is great gain.

"For we brought nothing into this world, and it is certain we can carry nothing out.

"And having food and raiment let us be therewith content.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

"*For the love of money is the root of all evil*: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." I Timothy VI: 6-12.

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"Charge them that are rich in this world, that they be not highminded, *nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;*

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I Timothy VI: 17-19.

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"Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

"Your riches are corrupted, and your garments are moth eaten.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter.

"Ye have condemned and killed the just; and he doth not resist you." James V: 1-6.[1]

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In the early history of the Church there was a period of common ownership of property, as shown by the following:

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

"And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

"And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

"Having land, sold it, and brought the money, and laid it at the apostles' feet." The Acts IV: 31-37.

## *Commentary*

A person's attitude toward property is determined largely by his system of values. Any system that emphasizes values to be realized in a life beyond death will, of course, attach only minor importance to material possessions. On purely empirical grounds, however, ethics finds ample justification for regarding property only as a means toward attainment of the

[1]See also Luke VI: 24.

greater human values. Even persons absorbed in social and political ambitions or in the pursuit of pleasures may recognize that money and many other forms of property are but means toward other ends, whether moral or immoral.

It is not enough, therefore, merely to recognize property as a means, rather than an end; it must be recognized as a means toward socially valuable ends only. This is, in general, the point of view of the New Testament. It is not *money,* but *the love of money* that is condemned; not worldly possessions, but evaluating them above spiritual possessions, instead of only as one of the means toward attainment and development of such possessions.

In religion, in ethics, and in education there is general agreement as to the practical value of material possessions, if properly used. There are some differences of opinion as to the ethical basis of private property and the restrictions that may or may not properly be placed upon it. Underlying these differences, however, is the common ground of agreement among intelligent, socially minded students that property or material wealth, whether public or private, is one of the necessary means to human happiness and progress. This is a utilitarian theory of property. Further elaborated, it is sometimes held to mean that each should produce in proportion to his ability and each should receive in proportion to his need. This is a commonly accepted ideal in the family, where, in consideration of the needs of infancy and the necessities of old age, the popular labor theory of property is wholly inadequate. Also, the

natural affections and mutual interests that normally accompany family life make feasible this idealistic-utilitarian theory of property.

It has been pointed out in a previous chapter that realization of the second great commandment in practice must be modelled after the ideal family, where each works for the best good of all. This thought applied to property at once makes the utilitarian theory acceptable as an ideal to be realized, as nearly as may be, in practice. This may come about in any one of a variety of ways or, perhaps, more effectually by a combination of ways. Law, in the absence of moral character in the citizens, may be powerless for good; good will on the part of citizens without legal regulation of property is likely to be ineffective. On the other hand, law as the expression of good will may provide effective means of utilizing property for the best good of all. It must be recognized that all private property rights are maintained by law and may be modified by law. These rights are also subject to many limitations looking toward the general welfare. It is a generally accepted principle in ethics that there is no absolute right to private property.

The present economic and social situation in America calls for a vigorous campaign of education in the conservation and legitimate use of property; i. e., training in practical economics. Both the mature and the immature are too commonly given to dissipation of property through lavish expenditures or unwarranted speculations, or both. The two very frequently go together, speculation being regarded as a

possible means of making a fortune with which to sustain the expenditures; these expenditures are, however, often made in anticipation of the expected returns. The extensive use of the credit system makes this possible. Paul's command to the Thessalonians "that if any would not work, neither should he eat," may have application to property no less than to industry. In either case it condemns the disposition to get something for nothing, a disposition manifest in extreme form in gambling. In attitude and motive much speculation is but a form of gambling, and, when accompanied by lavish expenditures in living, is, no less than covetousness, a major cause of all sorts of crimes, crimes against persons as well as against property.

## PROBLEMS

1. Why is property essential to civilized community life?
2. What is the ethical basis of private property?
3. What kinds of property are generally publicly owned?
4. What kinds of property are recognized as semi-public by being exempt from taxation?
5. Give examples of private property that is devoted to public uses.
6. (a) Under what conditions may possession of great wealth hinder the moral development of its possessor?

   (b) How may such possessions be made a positive moral asset?

7. Why are the rich so sternly rebuked in James V: 1-6?

8. Why do thoughtful people sometimes "pity the rich young man?"

## CHAPTER XXVI

# MARRIAGE, DIVORCE, AND SEXUAL SINS

A. *Marriage.*

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Hebrews XIII: 4.

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"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to rule his own house, how shall he take care of the church of God?)" I Timothy III: 2-5.

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"Let the deacons be the husbands of one wife, ruling their children and their own houses well." I Timothy III:12.

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"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

"*If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*" Titus I: 5, 6.

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"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." I Timothy V: 14.

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"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speaking lies in hypocrisy; having their conscience seared with a hot iron;

*Forbidding to marry,* and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I Timothy IV:1-3.

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"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

"For as the woman is of the man, even so is the man also by the woman; but all things of God." I Corinthians XI: 11, 12.

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B. *Divorce.*

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matthew V: 31, 32.[1]

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"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

"And he answered and said unto them, What did Moses command you?

"And they said, Moses suffered to write a bill of divorcement, and to put her away.

"And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

"But from the beginning of the creation God made them male and female.

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but one flesh.

"What therefore God hath joined together, let not man put asunder.

"And in the house his disciples asked him again of the same matter.

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[1]See also Matthew XIX: 3-12.

"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

"And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark X: 2-12.[2]

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"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

"But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." I Corinthians VII: 10, 11.

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C. *Family Relations.*

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Corinthians XI: 3.

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"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

"For we are members of his body, of his flesh, and of his bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

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[2]See also Luke XVI: 18.

"This is a great mystery: but I speak concerning Christ and the church.

"Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Ephesians V: 22-33.

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"Children, obey your parents in the Lord: for this is right.

"Honour thy father and mother; (which is the first commandment with promise;)

"That it may be well with thee, and thou mayest live long on the earth.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians VI: 1-4.

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"Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

"Husbands, love your wives, and be not bitter against them.

"Children, obey your parents in all things: for this is well pleasing unto the Lord.

"Fathers, provoke not your children to anger, lest they be discouraged." Colossians III: 18-21.

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"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

"But (which becometh women professing godliness) with good works.

"Let the woman learn in silence with all subjection.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

"For Adam was first formed, then Eve.

"And Adam was not deceived, but the woman being deceived was in the transgression.

"Notwithstanding she shall be saved in childbearing, if they

continue in faith and charity and holiness with sobriety." I Timothy II: 8-15.

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"But speak thou the things which become sound doctrine:

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

"That they may teach the young women to be sober, to love their husbands, to love their children,

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus II:1-5.

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"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

"While they behold your chaste conversation coupled with fear.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

"Even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

"Like wise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." I Peter III:1-7.

D. *Celibacy.*

"Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

"The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

"But I speak this by permission, and not of commandment.

"For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

"I say therefore to the unmarried and widows, It is good for them if they abide even as I.

"But if they cannot contain, let them marry: for it is better to marry than to burn." I Corinthians VII: 1-9.

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"Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

"I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

"Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

"But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

"And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

"And they that use this world, as not abusing it: for the fashion of this world passeth away.

"But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

"But he that is married careth for the things that are of the world, how he may please his wife.

"There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

"And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

"But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

"Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

"So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

"But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God." I Corinthians VII: 25-40.

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Of the hundred forty and four thousand who stood on Mount Zion it is said:

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God." Revelation XIV: 4, 5.

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E. *Sexual Sins.*

Sexual union without the sanction of marriage is repeatedly condemned in the gospel texts; this by reaffirming the Ten Commandments, and by the statement of Jesus to the penitent sinner, "Go, and sin no more."

The subject is dealt with very specifically in the epistles.

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I Corinthians V: 1-5.[3]

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"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Ephesians IV: 17-19.

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"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Ephesians V: 5.

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[3]See also verses 6-13.

"For this is the will of God, even your sanctification, that ye should abstain from fornication:

"That every one of you should know how to possess his vessel in sanctification and honour;

"Not in the lust of concupiscence, even as the Gentiles which know not God:

"That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

"For God hath not called us unto uncleanness, but unto holiness." I Thessalonians IV: 3-7.[4]

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"Lay hands suddenly on no man, *neither be partaker of other men's sins: keep thyself pure.*" I Timothy V: 22.

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"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew V:27, 28.

## *Commentary*

Thus far in human experience the family as an institution sanctioned by marriage, has proved to be the most satisfactory means of perpetuating the race. This is true biologically as well as socially, although in ethics the social reasons are stressed.

In his Meaning of Infancy, John Fiske has shown how the long period of dependence of the child makes necessary the maintenance of the family and also makes possible the ultimately high attainments of individuals of the human species. In contemporary civilization the educational demands have still further

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[4]See also Colossians III: 5, 6; James IV: 4-10; Mark VIII: 20-23.

prolonged the period of dependency, reaching often quite beyond the period of biological immaturity. These conditions require the cooperative activity of parents through the years of their mature life and therefore make for permanency of the marriage relation.

These practical requirements of family life are amply supported by ideal and sentimental considerations. A common interest in sons and daughters, and in their descendants, is naturally the strongest and most persistent interest in the experience of people who have realized the normal outcome of married life. Any serious disturbance of these mutual interests tends toward mental disorganization and moral retardation, if not decay. The ideal marriage is, therefore, generally recognized as a permanent one; notwithstanding occasional advocates of trial or other temporary marriages and very frequent resort to the annulment of marriage by court decree.

*Divorce.*

Any system of religion or of ethics that sets up a family ideal to be realized has no place for divorce as part of the ideal. Divorce has no place, figuratively speaking, in the physiology of society. On the contrary, it indicates failure of the ideal or even of the normal and substitution therefor of the pathological. The divorce court as an instrument is to law what the surgeon's knife is to medicine. It is so recognized in the New Testament, but with very great restriction as to what is sufficiently pathological to justify this drastic remedy.

The modern mind has, however, a disposition to

take the whole matter of making and breaking family relations too lightly. This is due in large measure to its setting aside the great social purpose and social responsibility of marriage. Where personal convenience and pleasure wholly supercede social purpose the moral foundation of the family is destroyed. The consequence is very frequently later dissatisfaction, perhaps misery, and a paved road to the divorce court.

Some students charge this condition in America to laxness of the laws of many American states, laws relating both to marriage and to divorce. These students call for more strict and more uniform laws throughout the nation. Such reforms may help toward greater permanency in the family, but evidently, the major remedy must lie in proper education of youth with respect to all the problems involved.

While some churches attempt to enforce the New Testament standard relating to divorce, the general tendency of political governments is to regard this standard as too strict, and to do as Jesus said Moses did to meet the practical situation arising from "the hardness of your hearts."[5]

*Family Relations.*

Woman's place in society and in the family has changed radically since Peter and Paul wrote on this subject. Cultivation of "a meek and quiet spirit" is now as necessary for husbands as for wives as a condition of harmonious family life.

The tendency of the present in both theory and

[5]Matthew 19: 3-9.

practice is to regard men and women as equals, yet differently constituted, each sovereign in his or her respective spheres; but, in many things, cooperating as equals.

The New Testament standards of mutual love, faithfulness, confidence, and cooperation in the care and training of children have acquired the force of axioms of the moral life.

*Celibacy.*

It should be noted that the quotations from Paul's epistle in which he declares himself in favor of celibacy is offered as his personal opinion, not as doctrine of the church. Also that the problem of perpetuation of the race seems to be left out of account.

Paul is absorbed in the thought of the greatest immediate service to the church, and as appears from other passages, expected this worldly order to come to a speedy end. The kingdom he was striving for was literally of another world.

The tendency of modern ethics, having a very different point of view with respect to the future, is favorable to marriage of normal men and women and especially favorable to marriage of superior individuals. On this point modern eugenists disagree radically with the position of Paul. Some of them hold that the practices of the Middle Ages, resulting in part from Paul's attitude toward marriage, tended toward race deterioration.

It has now become a well established public policy in enlightened communities to encourage, and in some measure to require, celibacy of those who are physically, mentally, or morally unfit to perpetuate

the race or to be entrusted with the care and training of children.

*Sexual Sins.*

The New Testament offers no comfort to the unrepentant transgressor of the generally recognized moral law which forbids sex union outside the marriage relation. This fact should not be made obscure by the attitude of Jesus toward repentant sinners. This attitude is evidently not to be interpreted as an excuse for sin, but as evidence of the possibility of rising above it. Thus the New Testament standard is in agreement neither with the licentious person, the advocate of "free love," or other similar theory, on the one hand; nor with the self-righteous person who, on the other hand, would in no wise associate with sinners.

Sexual sins are severely condemned in the Mosaic code. Jesus, in the Sermon on the Mount, includes that condemnation as part of his gospel with the added condemnation of licentious thought. This fundamental moral law is not changed by the fact of possible forgiveness for transgression such as that indicated in the remark of Jesus to the woman accused of adultery, "Neither do I condemn thee; go, and sin no more."

The scriptural record of this incident shows that the accusers were not concerned about the man in the case. There must then, as is too commonly the case now, have been ample charity for him. Man's inhumanity toward woman is, in this respect, very old and remarkably persistent. The remedy, evidently, does not consist in giving more license to women, nor

in the "new" woman assuming such license; but in applying to men the standard they have expected of respectable women—women who have not become victims of man's lust.

In modern educational theory and practice this subject is not given the time and consideration that it merits. When it has received the attention of social workers and educators in the recent past, as a rule, too much importance, relatively, has been attached to the hygienic phases of the subject and too little to the more distinctly moral and religious phases. Were it possible to abolish from the world all forms of venereal diseases, the moral obligation of chastity would still stand as one of the most valuable qualities of character.

The American Social Hygiene Association, in its educational division, is doing much to place this subject on a broad and secure foundation. It builds upon high ideals of family life with its great social purposes and attendant joys, and in these finds abundant reasons why every one should subordinate to these ends the sex instincts and powers.

## PROBLEMS

1. What is the social purpose of marriage?
2. What would be the probable consequence of the abolition of marriage?
3. Why is marriage a concern of both church and state?
4. What are some of the essential conditions of a successful marriage?

5. (a) Enumerate as fully as you can the causes of divorce.

(b) Why the rapid increase in the percentage of divorces to marriages?

6. How would conformity to New Testament standards affect the divorce problem?

7. Explain how the place of woman in modern society, and also in the family, has changed since the New Testament epistles were written.

8. What principles of family relationships given in the epistles of Paul and Peter have equal force today?

9. How do you account for Paul's favorable attitude toward celibacy?

10. On what empirical grounds may sex union without marriage be disapproved?

## CHAPTER XXVII

# JUSTICE AND CIVIL GOVERNMENT

A. *The Doctrine of Non-resistance.*

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

"And whosoever shall compel thee to go a mile, go with him twain.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Matthew V: 38-42.

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"*Bless them which persecute you: bless, and curse not.* Rejoice with them that do rejoice, and weep with them that weep."

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

"*Recompense to no man evil for evil.* Provide things honest in the sight of all men.

"*If it be possible, as much as lieth in you, live peaceably with all men.*

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

"*Therefore if thine enemy hunger, feed him; if he thirst, give him drink:* for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good." Romans XII: 14-21.

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"See that none render evil for evil unto any man; but ever

follow that which is good, both among yourselves, and to all men." I Thessalonians V: 15.

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"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? *but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"*Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously*:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Peter II: 18-24.

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"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

"*Not rendering evil for evil, or railing for railing: but contrariwise blessing;* knowing that ye are thereunto called, that ye should inherit a blessing." I Peter III: 8-9.

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"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

"Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

"Know ye not that we shall judge angels? how much more things that pertain to this life?

"If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

"I speak to your shame. Is it so, that there is not a wise

man among you? no, not one that shall be able to judge between his brethren?

"But brother goeth to law with brother, and that before the unbelievers.

"*Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?*" I Corinthians VI: 1-7.[1]

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B. *Justice and Judgment in Human Relations.*

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matthew VII: 1-5.

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"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" James IV: 11, 12.

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"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew VII: 12.

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"Blessed are the merciful: for they shall obtain mercy." Matthew V: 7.

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"And the scribes and Pharisees brought unto him a woman

[1]See also verses 8-10.

taken in adultery: and when they had set her in the midst,

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her.

"And again he stooped down, and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

"She said, No man, Lord. *And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*" John VIII:3-11.

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"*But why dost thou judge thy brother?* or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

"So then every one of us shall give account of himself to God.

"*Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*" Romans XIV: 10-13.

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"*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

"Let every one of us please his neighbor for his good to edification.

"For even Christ pleased not himself; but, as it is written,

The reproaches of them that reproached thee fell on me." Romans XV: 1-3.

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"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

"And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

"Are ye not then partial in yourselves, and are become judges of evil thoughts?

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

"But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

"Do not they blaspheme that worthy name by the which ye are called?

"*If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well*:

"*But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.*

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

"So speak ye, and so do, as they that shall be judged by the law of liberty.

"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." James II: 1-13.

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C. *God's Judgments and His Rewards.*

"The story of Peter's visit to Cornelius, a Gentile, as related in The Acts, includes these words of Peter to Cornelius:

"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

* * * * *

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." The Acts X: 28, 34, 35.

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"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

"But we are sure that *the judgment of God is according to truth against them which commit such things.*

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

"But after thy hardness and impenitent heart treasurest up unto thy self wrath against the day of wrath and revelation of the righteous judgment of God;

"*Who will render to every man according to his deeds*:

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

'But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

"*For there is no respect of persons with God.*

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

"(For not the hearers of the law are just before God, but the doers of the jaw shall be justified.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

"Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans II: 1-16.

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"And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

"*But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*" Colossians III: 23-25.[2]

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"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians VI: 7, 8.

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"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans VI: 23.

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D. *Judicial Procedure.*

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

"The officers answered, Never man spake like this man.

"Then answered them the Pharisees, Are ye also deceived?

"Have any of the rulers or of the Pharisees believed on him?

"But this people who knoweth not the law are cursed.

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[2]See also James II: all; and IV: 17; Romans IV: 15.

"Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

"*Doth our law judge any man before it hear him, and know what he doeth?*

"They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." John VII: 45-52.

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"And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

"And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

"About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

To whom I answered, *It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.*" The Acts XXV: 13-16.

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E. *Allegiance to Government.*

"Then went the Pharisees, and took counsel how they might entangle him in his talk.

"And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

"Shew me the tribute money. And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?

"They say unto him, Caesar's. Then saith he unto them, *Render therefore unto Caesar the things which are Caesar's;*

*and unto God the things that are God's."* Matthew XXII: 15-21.

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"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

"*For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same*:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

"For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

"*Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*" Romans XIII: 1-7.[3]

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"*Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;*

"*Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

"Honour all men. Love the brotherhood. Fear God. Honour the king." I Peter II: 13-17.

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[3]See also I Timothy I: 5-11.

## *Commentary*

*Non-Resistance.*

The New Testament doctrine of non-resistance seems to many minds to be quite out of joint with the world as it is. To offer oneself as a sacrifice to more blows when smitten seem to some people not only contrary to human nature but akin to cowardice. When thought of as a possible practice in international relations it is pronounced suicidal.

It is, beyond question, true that the minds of children and of primitive peoples do not readily adjust to the doctrine of non-resistance. It is also true that personal, family, neighborhood, and international quarrels have been perpetuated for many years, and, in case of groups, for generations by practice of the opposite doctrine—an eye for an eye and a tooth for a tooth. Returning evil for evil is the surest way of perpetuating and increasing evil.

Here again fundamental ethical principles and the possibility of their practice may be seen more clearly by study of ideal family life. Any ethical principle that can be applied successfully in the family may, it is conceivable, be applied also to larger groups in proportion to their development of the spirit of good will toward their fellows.

What are the consequences in family life of insistence upon returning evil for evil? It requires but limited observation to discover that these consequences are a sufficient foretaste of the tortures of the damned so vividly pictured in some theological literature. On the contrary, practice of the doctrine

of returning good for evil tends quickly to eliminate evil and to substitute therefor ever increasing love and good will. This, in turn, may be a foretaste of what some theologians have thought belongs only to a world beyond.

If the objection is raised that this method may work in the family in so far as the relations of husband and wife are concerned, but cannot be applied to children, the answer is that it can, at least, be an ideal toward which they may be led by example and by manifestation of a sympathetic attitude toward their difficulties.

As to the relations between parents and children, even where so-called disciplinary measures are resorted to, every enlightened theory, both ancient and modern, holds that this discipline should not be administered in ill will or with the spirit of retaliation. It can be justified only as it is for the ultimate best good of the child. This calls for kindly firmness and parental persistence rather than for harsh treatment.

It is true that even the best of parents do not always live up to these ideals. This, however, is also true in some degree of all moral ideals. Ideals are set up as goals to be attained; when attained ideals are not thereby made invalid, but are superceded as goals by other ideals of a still higher type. The doctrine of Jesus here discussed has not yet been thus superceded, nor is it made invalid by the fact that it has, as yet, not been fully realized in practice. To the extent that it has been realized, it seems to be fully justified.

*Judgment as Condemnation.*

The term judgment in King James' translation of the Bible is often used as synonymous with justice: in some instances, however, it means to condemn, as is also the case with the term *judge;* this is illustrated in the admonition, "Judge not, that ye be not judged." This has reference to condemning persons, and should not be confused with judgments in regard to types of conduct. Those types that are destructive of personalities, or otherwise detrimental to mankind, should be freely condemned and every effort put forth to eliminate such conduct. This can be done by persuasion and, if need be, by legal restraint. To condemn individuals is, however, quite another matter. Individuals are not saved by being condemned; nor should man's fallible judgment be entrusted with the responsibility of condemning his fellow men. The admonition of Jesus is well illustrated in his own attitude in case of the woman accused of adultery, when he said, "Neither do I condemn thee; go, and sin no more."

*God's Judgments—His Rewards and Punishments.*

The New Testament teachings on this subject tend to identify God's judgments with what in the science of ethics is conceived to be the natural and ultimately inevitable consequence of either good or evil deeds. While physical and biological sciences deal with phenomena that are non-moral, and while this aspect of nature seems to be blind to moral values, there is a higher nature within us, revealed through studies of the distinctively human aspects of the individual and of society, which of necessity does recog-

nize moral or spiritual values. This distinctively human nature comes to realize still higher values and correspondingly greater joys, or it degenerates to lower levels with increasing misery, according as it aspires to and progressively realizes moral ideals or does the reverse of this. This principle is clearly and tersely stated by Paul, "Whatsoever a man soweth, that shall he also reap." It is well illustrated in case of the temperate, industrious, honest, and chaste man, on the one hand; and of the drunkard, the laggard, the liar or thief, and the libertine, on the other. The rewards of virtue may, of course, not carry with them wealth, while the advantages of wealth are sometimes the lot of sinners. This fact tends, in the minds of youth especially, to obscure the more real values and the losses that are inevitable, yet little understood until experienced. Even a youth, however, should be able to observe in his elders some of the rewards of virtue and the retributions of vice, were the same care and skill given to teaching these things as is now given to teaching the facts and principles of arithmetic and grammar.

*The Nature of Sin.*

The New Testament citations on this topic relate to sin as a quality of character of individuals, not to sin in the abstract, if there can be such a thing. It has already been pointed out, however, that acts of certain types may be bad in themselves, irrespective of the ignorance or the good motives of the actors. One who does such an act, even through ignorance, may, in many cases, suffer from the inevitable consequences of such action. That is, ignorance does

not exempt a person from the natural penalties of acts in themselves wrong. It happens, unfortunately, that very often many "innocent by-standers" share in the penalties. In consideration of these facts it may be said that it is a primary obligation both of individuals and of society to do their utmost to overcome ignorance, especially ignorance of facts and principles that have to do with human welfare.

*Judicial Procedure.*

Some of the most fundamental principles of judicial procedure are very old. The opening chapter of the Book of Deuteronomy reports Moses as rehearsing the story of Israel's deliverance from bondage and re-organization as a nation. In course of this recital is the following passage:

"And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it to me, and I will hear it." I: 16, 17.[4]

The Old Roman Laws of the Twelve Tables contain a number of provisions that are still regarded as fundamental in constitutional law. Roman law, developed upon this foundation, is cited by Paul in upholding his rights as a Roman citizen.

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[4]See also Leviticus XIX: 15.

*Allegiance to Governments.*

The New Testament recognizes civil government as legitimate and essential to the welfare of society. It, therefore, becomes the duty of every individual to give allegiance to his government. This, of course, includes upholding the authority of the ministers of the laws of the state.

Since, however, the laws of a state may or may not be in complete harmony with the principles of a church, or with consciences of some of its citizens, there is the possibility of an individual facing a conflict between his two allegiances—his state and his religious convictions. This situation has occurred with some of the greatest personages in history. In some instances the conflict has been between the felt duty of the individual and the law of the state. It should be noted that this conflict has frequently been solved by the individual's remaining true to his conscience, but without seeking to escape the law with its penalties. Socrates and Jesus are notable examples of this method. This is not to make war upon the state or to seek to destroy its power, but rather a nonresistant method of protesting against injustice or other abuse of civil power. The conflict has in some other instances been solved by recognizing the duty of full allegiance to the state and all of its laws as taking precedence over any duty to the contrary.

The same problems have arisen between groups and subdivisions within a state, in which case, the matter has been settled by yielding, by compromise, or by revolution. Revolution is justified only when

it represents loyalty to the ideal state and therefore to the permanent welfare of humanity.

Since the New Testament is not a treatise on civil government these aspects of political ethics are not explicitly developed.

*Application of New Testament Morals to the Functions of Civil Government.*

The New Testament doctrine of forgiveness of the penitent sinner has its corresponding ethical principle in the modern conception of punishment. Enlightened people have ceased to think of punishment as retribution that must be inflicted upon a criminal irrespective of other purposes. Punishment is rather conceived to be a by-product of measures necessary for the protection of society, and for the reform of the criminal. In case of juvenile offenders the latter is generally the dominant motive; in case of adult offenders, it has in recent years also become a very important factor. Whenever society can be assured of the reform of the criminal, both ends of criminal justice have been realized and punishment ceases. Is not this the political equivalent of forgiveness of sins?

Jesus came, not to condemn the world, but to save it; that is, if possible, to save all mankind, including penitent sinners. The State, through its extensive program of promoting the general welfare, including an elaborate system of public education, is coming more and more nearly to this ideal.

Prosecutions are not now conducted, as a rule, in the spirit of malice toward the accused. Law courts rather seek without bias to determine the law and the facts in the case. The domain of facts is, however, so

expanding as to require for their determination the services, in many cases, of psychiatrists and physicians to determine the mental and physical status of the accused; of trained social workers to determine environmental and hereditary influences. Recommendations from a conference of such experts may have great weight in determining treatment of a criminal.

The preceding paragraphs should not be understood as recommending a "molly coddle" method of dealing with criminals. Such is not the attitude either of the New Testament or of modern ethics. Both, however, call for the highest degree of moral courage in opposing wrong, and in administering the laws in agreement with the spirit and purpose of these laws. This calls for the highest degree of unselfish devotion to human welfare, joined with knowledge and wisdom to give proper direction to that devotion and moral courage, so highly esteemed in all sound ethical theory.

## PROBLEMS

1. Explain and illustrate how the doctrine of non-resistance is the opposite of that of retribution.

2. What in general are the social consequences of the practice of retribution?

3. (a) What are the probable consequences of the practice of non-resistance? Consider various typical social conditions.

(b) How does it work in the family group? Try it.

4. Explain the meaning of the admonition, "Judge not," etc. in Matt. VII: 1. Give illustrations.

5. (a) Under what conditions may criticism be helpful?

(b) Would applications of the golden rule sometimes lead a person to offer kindly, constructive criticism? Explain and illustrate.

6. What is the meaning of having "respect to persons?" James II: 13, Acts X: 34-35, and Paul's epistles.

7. Explain, in terms of modern ethics, Galatians VI: 7-8.

8. What do our modern constitutions have in common with ancient Jewish and Roman law?

9. (a) What do New Testament writers conceive to be the proper function of civil governments?

(b) What, in general, is the duty of man toward these governments?

10. Give examples of great men who have voluntarily submitted to death in obedience to the authority of the state.

## CHAPTER XXVIII

# PEACE AND WAR

A. *Peace among Associates.*

"Blessed are the peacemakers; for they shall be called the children of God." Matthew V: 9.

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"If it be possible, as much as lieth in you, live peaceably with all men." Romans XII: 18.[1]

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"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, *not in strife and envying.*" Romans XIII: 13.

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"For the kingdom of God is not meat and drink; but righteousness, and *peace,* and joy in the Holy Ghost.

"For he that in these things serveth Christ is acceptable to God, and approved of men.

"*Let us therefore follow after the things which make for peace,* and things wherewith one may edify another." Romans XIV: 17-19.

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"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

"With all lowliness and meekness, with longsufferings, forbearing one another in love;

"Endeavoring to keep the unity of the Spirit in the bond of peace.

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"Be ye angry, and sin not: let not the sun go down upon your wrath:

"Neither give place to the devil.

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[1]See also verses 19, 20.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians IV: 1-3, 26, 27, 31, 32.

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"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

"And above all these things put on charity, which is the bond of perfectness." Colossians III: 12-14.

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"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." II Corinthians XIII: 11.

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"Follow peace with all men, and holiness, without which no man shall see the Lord:

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Hebrews XII: 14, 15.

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"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James IV: 1-3.

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"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

"For the wrath of man worketh not the righteousness of God." James I: 17-20.

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"My brethren, be not many masters, knowing that we shall receive the greater condemnation.

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

"Behold, we put bits in the horses's mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

"Doth a fountain send forth at the same place sweet water and bitter?

"Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

"Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

"For where envying and strife is, there is confusion and every evil work.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"And the fruit of righteousness is sown in peace of them that make peace." James III: 1-18.

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"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

"Let him eschew evil, and do good; *let him seek peace, and* ensue it." I Peter III: 8-11.

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B. *The Consequences of War.*

"Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

"And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzlebub the prince of the devils.

"And Jesus knew their thoughts, and said unto them, *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand*:

"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Matthew XII: 22-26,[2]

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"And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

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[2]See also Luke XI: 17, 18.

"Then said Jesus unto him, Put up again thy sword into his place: *for all they that take the sword shall perish with the sword.*" Matthew XXVI: 51, 52.

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"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Revelation XIII: 10.

## *Commentary*

One of the greatest sources of human waste is the time and energy that have been given to personal quarrels, to group bickerings, and to wars, both civil and international. This economic loss is, however, small in comparison with the misery produced and the injustice too often wrought.

Two of the major aims of life are to secure, first, the highest degree of justice in all social relations, and second, the maximum of joy to each individual. The two are, of course, interrelated; social justice is a major factor in securing joy to each member of society.

There may be circumstances where social justice can be obtained only by unpleasant controversy or even by physical force. Substitution of physical force for justice is, however, a very great injustice; and substitution of unpleasant controversy for friendly discussion of differences is, as a rule, but a hindrance to a fair settlement of those differences. On the other hand, a disposition to be fair is favorable to peace, and, when manifest by all concerned, is, practically, a guarantee of peace.

In personal relations idle gossip is one of the greatest disturbers of the peace. The tongue is truly "an unruly evil, full of deadly poison," when it becomes the instrument of expressing irresponsible thoughts about persons. This human tendency may be overcome through education; in part, perhaps, by direct suppression, but chiefly by cultivating the habit of talking of matters of public concern and impersonal things, or of the *good* that is found in particular persons. The evil is not corrected by gossip about its possessor. One who would undertake to cure an evil in another may do well to heed the admonition of Jesus, "Go and tell him his fault between thee and him alone."[3]

In case of international relations, ignorance and selfishness, with their false, narrow patriotism, are the great disturbers of the peace. The remedy, of course, lies in removing the causes; this can best be done by substituting their opposites as fast as these can be developed. In all individual and group relations within a state or nation substitution of physical force for justice is strictly forbidden by law. No one may lawfully be an aggressor in such an action. This principle is generally accepted among civilized peoples. The process of extending the applications of this moral principle to international relations has, thus far, been very slow and subject to occasional lapses. As nations become both enlightened and unselfish, however, progress in this extension of moral principles should be very greatly accelerated. This is the hope of the advocates of adherence to the Inter-

[3]Matthew XVIII: 15-17.

national Court of Justice, outlawing of war, and similar political measures.

## PROBLEMS

1. What is implied in the beatitude, "Blessed are the peacemakers: for they shall be called *the Children of God?*"

2. What are the consequences, physical, mental, and moral, of *strife* and *envying?*

3. What is the relationship (a) between peace and good will or love of neighbor? (b) between peace and justice?

4. (a) What are the social consequences of harboring anger and ill will?

(b) What are the consequences to the individual who is possessed by such feelings?

5. Under what conditions may the tongue be a disturber of the peace?

6. What are the essential conditions of peace (a) in the family, (b) in the neighborhood, (c) in the state and nation, (d) in international relations?

7. What can you do now to bring about conditions favorable to the promotion of peace?

# CONCLUSION

The religion of the New Testament is a very practical one. Its divinity but strengthens and reinforces its humanity. Those who may be skeptical in their attitude toward anything beyond that type of experience with which natural science deals may nevertheless find in the New Testament ample materials for a religion of humanity, comprehended in the love of neighbor, with all that this implies.

It will be noted in some of the quotations that very great emphasis is given to the humane element in conduct. This quality of character is entitled to a preeminent place in personality. Since, however, social and political conditions have changed radically since New Testament times, the manifestations of love of neighbor are, in some respects, quite different. There is still need of that humaneness that is expressed in visiting the sick and providing for the poor and the oppressed. The greater task, however, now confronting mankind, is the removal of the causes of sickness, poverty, and oppression. These are social and civic problems that call for intelligent cooperative effort of all citizens. "Prevention is better than cure," is an axiom that applies to social no less than to individual ills. Moral activity directed at prevention of ills is, therefore, of greatest worth.

Cultivation of good will toward fellow men, accompanied by intelligent effort to secure social justice and otherwise to be of greatest service to im-

mediate associates, community, and humanity, is descriptive of the moral duty of men and women today.

That devout religious spirit which, in New Testament times, prompted its possessors to give to the begging leper by the wayside now prompts citizens by cooperative action to build leper hospitals where these unfortunates may be comfortable for the remainder of their lives, while every effort is also made to discover a cure for the hitherto incurable. It has also become a prime moral and civic duty of modern men to cultivate and, if necessary, enforce by law, such a spirit of justice and tolerance that innocent persons will not be in prisons, and even guilty ones will have humane treatment and opportunity for restoration to normal social life. There is likewise the civic duty of providing industrial or social insurance, widows' pensions, free public education, and other similar measures in justice to all. Were such provision made, the widow and the fatherless would have less need of that charity which is manifest in providing material aid to the destitute.

In other words, because social life has become very complex and knowledge of this life and its problems has increased, different remedies for social ills are called for. The development of the sciences and the social studies is rapidly providing these remedies, which, in large measure, have to be administered by social institutions. These institutions, therefore, are called upon, as are individuals, to sense their moral obligations and to exercise moral functions. This has long been true of the family; it was true of Ancient Israel as a nation, as is clearly indicated in the

Old Testament. It was also true, in some degree at least, of the primitive Christian Church. There developed later, however, a marked tendency toward asceticism. The individual withdrew from social institutions and from the practical affairs of social life. His moral life became identified with individual piety, in which self-discipline and the contemplative virtues were predominant. While with this tendency was developed a keen sense of the worth of the individual soul, this gain was not without great loss on the social side.

A soul out of relation with other souls and with the ongoing stream of humanity, is after all a poor soul—poor in both the content of its own life and also in its contribution to the life of mankind.

This ascetic type of individualism was later lost in ecclesiastical institutionism and nationalism. In modern times, however, there arose in opposition to institutionalism a philosophical individualism, which regarded each person as an independent unit of society practically free from obligations to fellow men, except as such obligations were voluntarily assumed. This gave rise to the contract theory of the state, to the doctrine of the natural and inalienable rights of the individual, and to the conception of government as concerned only or chiefly with protection of the individual in his natural and inalienable rights—negative justice.

The tendency of contemporary ethics is to regain the social values lost through the prevalence of early medieval asceticism and modern individualism; but at the same time to retain keen appreciation of the

value of the individuals of which society is composed. Society cannot develop morally apart from persons or in opposition to their highest good. Persons, on the other hand, cannot attain the highest moral development except through their cooperative activities as members of social institutions. In and through it all respect for personalities is a major factor in securing social justice and progress.

Respect for personalities consists not only in regarding each person as an end in himself but also in seeking to discover the potentialities of each individual and providing the most favorable conditions for developing these potentialities, so that each person may realize what is for him the highest type of character and the greatest degree of social usefulness. It is the chief function of social institutions to provide these opportunities for individual development. The efficiency of social institutions, however, depends, in the main, upon the character and the social usefulness of their individual members. Thus each in turn, the institution and the individual, may contribute to the development of the other; or the degeneracy of the one may contribute toward the degeneracy of the other. An individual who is absorbed in his own personal piety, for instance, may through mere neglect, be responsible for low standards of family and civic life. These low institutional standards may then react upon him, and though they may fail to break through his shell of personal piety, they will at least greatly endanger the standards of members of his family, his neighbors, and his fellow citizens. It is evident, then, that while personal piety may be

an element in goodness, it is in itself very inadequate to the demands of modern life, if not, indeed, of any social life whatsoever. There is call for individuals who are personally good, to be sure, but who are also good for something—positive, aggressive personalities who fully sense their social as well as their personal responsibilities, persons who have social initiative, or who, at least, have judgment to recognize and to follow competent moral leadership in the various social institutions of which they are members.

As social institutions attain a higher state of usefulness and individuals, thus aided, realize higher ideals, the general level of a community is raised to a higher plane. This is social progress—the goal of both individual and community endeavor. Since, however, the essential element in this progress is moral, and therefore includes good will toward all mankind, no community can properly be content with its own attainments. Such a condition would correspond to selfish individual piety. To be really moral a community must sense its obligations and responsibilities as one unit in the larger life of mankind. As no individual can live to himself alone, so can no community segregate its life from the great ever ongoing life of humanity. Community and national selfishness are to be classified morally with individual selfishness. Neither has any sort of justification in Christian morals. The Christian ideal will be realized only when both individuals and communities extend freely the neighborly hand of symparthy and helpfulness to all other individuals and communities.

# APPENDIX A

## Socrates and Jesus

It may be of interest to review briefly the outstanding characteristics of the chief initiator of ethical theories in the one case, and the author of the religious system of the New Testament in the other; i. e., Socrates, Father of Ethics, and Jesus, Founder of Christianity.

By birth and training Socrates was thoroughly Greek; Jesus was of Jewish lineage and brought up under Jewish influence. Each devoted his life to the moral and spiritual uplift of his own people; the labors of each brought upon himself condemnation to death.

Socrates, however, lived to the age of three score and ten, when he was condemned to a rather peaceful manner of death, as he had, in general, lived a rather peaceful manner of life, notwithstanding his domestic disturbances and his participation as a soldier in his country's wars.

Jesus was crucified at the early age of thirty-three, after a brief three years of public teaching, characterized by many occasions of threatening violence. Had it not been for the restraining power of the Roman rulers of Judea it is quite probable that his teaching career might have been even more shortened by the Jews, who were at various times ready to stone him to death for blasphemy or other violation of the Laws of Moses.

Socrates was confronted with two diverse sorts of opposition, the conservative element, who adhered to old Greek traditions and beliefs, on the one hand; and the radical, skeptical Sophists, on the other. He brought upon himself the enmity of both because he was too enlightened to agree with the conservatives and had too much faith in human nature and the powers of the human mind to agree with the skepticism of the Sophists. Between these two millstones he was ultimately crushed, but his faithful disciples, made doubly faithful and energetic by the tragic death of their master-teacher, carried on the cause for which he gave his life. His teachings were so broad and many sided and so free from dogmatic assertions that his pupils developed very different notions of his teachings and so developed very divergent systems of ethics.

The opposition to Jesus came in the main from the conservative, formalistic, ritualistic section of the Jewish community, the scribes and Pharisees, whose hypocrisy and unbalanced judgment of moral and religious values he vigorously condemned. It was this conservative group that finally succeeded in getting a decree from the Roman rulers to have him crucified; but again the faithful disciples took up the cause with great energy and boldness and carried it forward until it became the religion of the western world. From the teachings of Jesus, too, in the course of centuries, have arisen many divergent systems of religion.

Socrates left no writings to give first hand knowledge of his doctrines and his personality. The knowl-

edge of these is obtained from various disciples who wrote of him and reproduced the teachings of their master. Xenophon's plain, historical account of Socrates' life and works[1] and Plato's masterful representations of his teacher in dialogue[2] are the most notable sources of information. These documents are as immortal in philosophical literature as are the Gospels in religious literature.

Jesus, likewise, so far as we know, left no written exposition of his teachings. This exposition, together with the narrative of his life, became the task of his disciples, some of whom had first hand knowledge of his personality and had themselves listened with eagerness and sympathy to his marvelous discourses, his parables, and his discussions with opponents.

Socrates was often restrained from wrong doing by a voice within him which he regarded as a spiritual guide and apparently of a more supernatural order than the voice of conscience.

Jesus, through his ministry, affirms supernatural authority for his teaching as represented in that saying, "My doctrine is not mine, but his that sent me."

Socrates affirmed his belief in God and immortality, apparently on philosophical grounds, which were later more fully developed by Plato and Aristotle.

Jesus embodied these beliefs as fundamental principles of the religion he taught.

Socrates and Jesus were alike in their indifference toward the accumulation of wealth and the pursuit of

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[1]Xenophon, Symposium, and Memorabilia of Socrates.

[2]Plato, Dialogues, especially the Apology, Phaedo, Crito, Charmides, Lysis, Laches, and Symposium. Jowett's translation recommended.

world honors. Their interests were in each case centered upon the pursuit of moral and spiritual truth—the truth that makes men free by redeeming them from the bondage of ignorance and wrong doing.

## APPENDIX B

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# INDEX

(This index has no reference to the source material, since subject index and concordance to Biblical material are easily available to all readers. Also terms that occur very frequently throughout the book; i. e. Action, Attitude, Character, Character Education, Commandments, Conduct, Ethics, God, Ideals, Jesus, New Testament, Principles, Purposes, Religion, Standards, are omitted from the index, because they constitute, in large measure, the theme of the volume.)


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